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The Temple of Democracy

Fourth of July Suggestions

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King Solomon built a temple in Jerusalem out of marble and cedar and gold. He employed hundreds of thousands of workmen and was seven years in building this center of the Jewish religion. It was destroyed by Nebuchadnezzar in 587 B.C. It was rebuilt by Zerubbabel in 516 B.C. This temple was destroyed by Pompey in 63 B.C. Herod restored it some years later; and it was finally and utterly overthrown by Titus in 70 A.D. The Temple of Solomon was beautiful for its architecture, its materials, and its situation, the joy of the whole earth. Its symbolism embodies the religious scheme of the Old Testament for the worship of God. It was taken by Jesus Christ as an emblem of his mortal body. Paul called the body of the Christian "the temple of the Holy Spirit." Peter said that all the saints make up a great spiritual temple, which is a symbol of the Kingdom of God on earth. The Church of Christ comes nearest to this interpretation. In Revelation we are told that the time will come when it will be said, "The kingdoms of this world are become the kingdom of our Lord and of his Christ." This at least suggests a great truth of history, that under the influence of Jesus Christ a democracy has been growing up in the earth which is a Theocracy administered by man.

The autocracy of irresponsible despotism among human beings has always degenerated into a criminal selfishness. Jesus said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them." Power is exploited for selfish gains in government as well as in industry. Tyranny naturally leads to unjust oppression, and the reaction comes in the form of revolution. Even "the worm will turn." Thus autocracy breeds war, and militarism instigates the warfare that it is supposed to suppress. Human beings were not made to be slaves, and the government that will achieve the highest success is that "of the people, by the people, and for the people."

In 1516 A.D. Sir Thomas More published a romance of Utopia, an imaginary island governed by popular election. The people of many nations have long struggled for the realizing of this ideal in government. Switzerland, in the heart of Europe, nestling amid the Alps, in 1291 A.D. allied three German districts of its now twenty-two cantons of Germans, French, and Italians, into a league for mutual defence. The Constitution was revised in 1874, and the utmost liberty was given to all. But the United States of America were the first independent states to unite into a federated nation of great possibilities. The Thirteen Colonies when they threw off the yoke of Great Britain adopted a Constitution which still, with its nineteen amendments, holds together the most powerful republic in the world. This crystallizing of the spirit of democracy was the gradual precipitant of the spirit of liberty that first showed itself in Great Britain in 1215 A.D. King John was a despot of the deepest dye; but his subjects felt that they, too, had rights as divine as those of their ruler. The confederate nobles chose Robert Fitz-Walter to be their general, "the marshal of the army of God and of the Holy Church." They were reinforced continually and the forces of the king were rapidly depleted by desertion to the popular cause. At Runnymede, near Windsor, the two parties encamped apart, like open enemies; but after a few days' debate King John signed the "Magna Charta," the Great Charter, which secured very important liberties and privileges to every order of men in the kingdom. These liberties were curtailed in later years, but the spirit never died.

When George Third, the German despot on the throne of England, went against the advice of his cabinet and imposed taxes upon the thirteen Colonies in America the spirit of liberty among the colonists was fanned into a flame hot enough to brew the tea that was thrown into Boston Harbor. It is true that they had been offered representation in the

London Parliament; but this was declined. Then the issue was "taxation without representation." The democracy of America decided to keep house in its own name and by its own laws. The Declaration of Independence and the Constitution laid the corner stone of the Temple of Democracy in the New World.

The temple of democracy has been enlarged from thirteen states to forty-eight, and its porticos reach out to the Hawaiian islands and the Philippines. After nearly a century and a half we cannot say that it is completed. The only certain way of its development is by recognizing its relationship not only with man but also with God. Too often politicians and even statesmen lose sight of God, and so they build up what must be torn down. The workmanship is marred and the progress of the work is diminished. If democracy is to be honored by the name of temple, then we must absolutely take God into our plans in recognition of the fact that he is the Creator of man and the Disposer of nations.

The progress of our democracy thus far has been owing to the fact that our nation-builders have relied upon Almighty God for wisdom and for grace. In 1920 much was made, and rightly so, of the Pilgrims, who laid the foundations of this new nation in righteousness and liberty. The will of God was accepted as the rule of life for the individual and for the nation. All that they did was done "in the name of God." They believed in the home, in the school, and in the Church. The "Blue Laws" published to discredit these true patriots are now known to be fictitious, written by a man that was too loyal to Great Britain to be allowed to stay in America. All that we have and are to-day, worthy of honor, has been the outgrowth of true faith in God and loyalty to his known will. The great appeal of American lawyers is to Blackstone; and from Blackstone to the Bible. The whole earth has come to acknowledge that America's greatness is due, not so much to George Washington and to Abraham Lincoln as to Jesus Christ.

One pillar of the temple is liberty. The rightful heritage of every human being is freedom. No race was born to be slaves. Many, however, do not know the full meaning of freedom, or liberty. Immigrants have come to our shores thinking that in America they could do anything they wished. This however would be license and would speedily lead to anarchy. My liberty ends where some one else's rights begin. Liberty must be interpreted by law. The bird has freedom as it obeys the laws of Nature. Man would have a certain freedom if he were the only person on an island; but his higher freedom is found in conformity with social laws and moral laws, living among his fellow beings. The land of freedom means the place where every one has unrestricted opportunities to excel. No one has the right to hinder him from striving for any noble attainment. This divine right of

every man is as sacred as the divine right of kings. This means far more than at first appears. "Stone walls do not a prison make, nor iron bars a cage." Liberty is freedom from prejudice and ignorance and enslaving habits of thought or action. Thus July Fourth is our *Glorious Fourth!*

Another pillar of the Temple is equality. "Our Fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are born equal." This does not mean that every man is equal to any other in intellect or disposition. This is a twin pillar to liberty. They are Boaz and Jachin. The Negro and the Anglo-Saxon and the Italian and the Frenchman and the Indian have equal rights. Harvard University has recently been tempted, but remained true to our nation's boast. A Jew has as good a right as a Canadian to do business in America. The women as well as the men have the franchise. One religion has no more claim and no more authority than another, except it be by virtue of its greater truth and its greater adaptability to human needs.

These two pillars are overarched by fraternity. Unless Liberty and Equality are dominated by Fraternity, democracy is neither safe nor sane. Russia tried democracy, but fraternity was absent, killed by the German propaganda; and the Russians, capable of untold possibilities, have ever since been struggling in the marsh of selfish bolshevism. Fraternity under the leadership of Kerensky would have saved Russia; and Russia would have saved Europe, without the aid of America. America has also tried democracy; and this nation has succeeded beyond the hopes of its best prophets, because we have at least in some degree exploited Liberty and Equality under the presiding genius of Fraternity.

David Lloyd George emphasizes the importance of politics in democracy. It is necessary that the people be instructed in all the vital questions of the day which relate to their government and national conditions. It is important that they see all sides of every issue. The debates may often seem frivolous and foolish; but those debating are in training for real battles when great matters clamor for decision. "The freedom of the conscience, the liberty of speech, the rights of citizenship, national freedom at home and abroad, peace or war, the conditions of life in home and factory—these are some of the tremendous questions over which parties have fought their political battles. Questions are arising which involve the very foundations of our social and economic system. It is well that they should be settled by a highly trained political people. What happens in the absence of this education and discipline is seen in the state of Russia to-day."

The abuse of politics has been so excessive that we need to be reminded of its high uses, when it is exploited for the "common good,"

and not for the aggrandisement of favored classes. There is no other phase of democracy that stands in such dire need of reform as politics.

Government has three functions, Legislative, Executive, and Judicial. Democracy holds each one of these responsible to the adult people. Then it follows that if democracy is to be safe and sane the people must be educated and disciplined. The Israelites when they came out of Egypt were a horde of slaves; and they had to be taught and trained by their sojourn in the wilderness and by gradual development in the Promised Land. January first, 1863, the millions of Negroes in America were set free; but they were not by that proclamation made fit for self-rule. Since then they have gradually become better educated and developed for taking their rightful share in the government. Different churches have been doing a fine work among them in addition to all that the Government has done. Booker T. Washington is a sample of what these people may become under proper treatment. It is the part of our democracy to make all classes of people within our bounds capable of ruling themselves.

We Americans are proud of good laws. Our Legislative bodies have brought honor to democracy. In selecting the site of the capital, George Washington was influenced by the belief that the Potomac would be the future highway of the Ohio country. After his death the development of the railways changed the course of commerce; but the District of Columbia is already too small to accommodate the city of our National Government. The city as planned by Major Pierre Charles L'Enfant is a wonderful model; and Congress has given to the nation model laws. Then each state has a beautiful Capitol, and its legislatures have supplemented the Federal Laws with local enactments. This department of Democracy is very highly specialized. Liberty is safeguarded by our laws.

We have good executive administration; but it might be better, and it will be better. Much of the lack of law enforcement is among the foreign populations, who have not been taught to obedience. However real Americans cannot shirk all the responsibility. The rebellion against National Prohibition and the Volstead Law has been very discreditable to our democracy. As the body of every Christian is the "temple of the Holy Spirit," so should our nation's executive department be the temple of unquestioned obedience to the law of God as expressed in the laws of our land.

The Judicial Department is the Sanctum Sanctorum of our temple politic. Some cases have been known where money has delayed or even perverted justice; but we believe these cases are rare. The most of our judges are above reproach, and to the best of their knowledge dispense justice. Besides, our exemplary system does not leave everything to the judge. We have the Grand Jury to safeguard our liberties. Our hopes for the future of America depend largely upon the rectitude of this department of our government.

When the Civil War revealed the ability of democracy to rule any people however diverse, and to prosper along every line of national life, the government of the people, by the people, and for the people had won its victory for world dominion. Kingdoms and empires now readily recognize the organized republics. Democracy swept like a warm wind of springtime from the arctic regions to the extremity of Tierra del Fuego; and the other continents gave hope to all their peoples for a righteous government. The dominions of the British Empire are just as democratic as the American Republics. Now even Germany is a republic; and the hopes of the German peoples rest implicitly upon this form of government. The temple of democracy is now being built in every land under the sky; and the better we build in America the easier it will be for the other nations to build swiftly and for all time.

A Study in the Higher Patriotism

Three Things Which Are Stately

REV. ROBERT C. HALLOCK, D.D., Valatie, N. Y.

The sage of old declared that "there are three things which are stately" with physical stateliness: a lion, king of beasts; a warhorse, so magnificently pictured in Job; and a hero king, marshalling onward his mighty army.

Likewise in the higher realm of moral and spiritual majesties there are three things which are stately—stately with a stateliness above the measure of other institutions of human society; and these three are the Home, the State, and the Church.

We speak of these as three; yet it is to be noted that these three are vitally and organically interrelated. The character and the very

life of the nation hang upon the home and upon the church. None the less, the home is measurelessly dependent upon the state for protection; and upon the church, whose spiritual ministrations determine the nobility and beauty of home life in any land. And the church depends upon the nourishment of the home and the protection of the state.

Nevertheless, we can best study these three separately.

I. "There are three things which are stately" in Essential Nature: imperial by Divine constitution.

These three, the Home, the State, the

Church, are God-appointed institutions every one of them. The Home is such: not merely a convenience, a place in which to eat, to sleep, to abide; but the heaven-ordained foundation of human society, imperial by Divine constitution.

The State is such: not a voluntary compact of independent individuals, but a political community whose foundations are laid deep by the Divine will; an institution organized for higher objectives. "The powers that be are ordained of God." Every right nation is in a true sense a theocracy, and is imperial by Divine constitution, stately in essential nature.

The Church is such: not a human invention, not authenticated by human warranty, but established through the Eternal Spirit and unto loftiest spiritual ends. A Divine organization is the Church, to bear unfailing witness in the world unto spiritual things, to keep religion living and active upon earth, and to build up the kingdom of God.

II. "There are three things which are stately" in their Demands: imperial in their appeal to the highest in Man.

These three, the Home, the State, the Church, do appeal to men with demands that are imperial beyond all other claims. The Home does so appeal: to the man—who finds there his life-center, the objective of his labors, the ward of his warfare, the recompense of his toils. To the woman—who has there her treasures, her interests, her devotion. To the children—who in youth find there love, shelter and discipline, and in mature years look back to that childhood home with indescribable yearning.

The Country does so appeal. "Love of country is next to love of God." Both men and women, and even youths, hear the call of patriotism and surrender life itself to that imperious demand. Whether in war or in peace the appeal of patriotism summons man's highest soul to the service of the State.

The Church of God, which is embodied religion, does so appeal to the noblest in man. The power of love to God and of love for souls has nerved martyrs, sent forth missionaries, and inspired other countless millions to life-long labors for God and humanity.

Yes, to the imperial demands of these three stateliest of all institutions of human society, the Home, the State, the Church, do the sons of men yield deepest devotion, most ardent affection, most willing obedience.

III. "There are three things which are stately" as Vocation: imperial in their opportunities for Service.

It is a glorious sphere, serving one's native Land; not for emoluments of office, not for self-aggrandizement, but from purest patriotism. Parents do well to seek once more, as in olden days, to waken in the spirits of their children heroic passion for public service, an exalted life vocation.

It is a yet more glorious sphere, serving God in his Church. The ministry is the grandest work of all. The Scotch guard had the right idea, though expressing it somewhat crudely, when refusing the request to let a certain coach have a preferred position in the waiting line as being "the French minister's coach," he said, "Not if he were the Presbyterian minister! He must take his turn."

But such glorious service is not limited to the ministry. The least in the kingdom of God is greater than the greatest in any earthly kingdom. "Know ye not that ye shall judge angels?"

And not less stately is that primal sphere of life-employ, for man and for woman alike, the Home! God established homes before he set up nations or organized churches; and the home is the place to save souls, train Christians, prepare the inhabitants of heaven. There is no loftier life sphere than that in which Zacharias and Elisabeth reared the great Baptist, and in which Joseph of Nazareth and deep-hearted Mary watched over the unfolding boyhood of the Son of man. A home may seem but a cramped and narrow garden, but "the skies over it are wondrous high!"

IV. "There are three things which are stately" in their Rewards: imperial in the Crown they confer.

Though cynics may say that republics are ungrateful the man who self-forgetfully serves his country reaps a rich reward. Washington, Lincoln, Roosevelt, Harding bear witness; John Marshall, Daniel Webster, Joseph H. Choate add their testimony. Praise, admiration, enthusiasm, love of the whole nation have been poured out for such men.

There is rich reward for him who truly serves God in his Church. Money? No: but that which is better than money. "They that turn many to righteousness shall shine as the stars for ever and ever." And even on earth their pay is sure. The crown conferred by Christ upon his servants is imperial indeed.

Nor does the reward fail to those who serve God in the Home, however lowly. The mother's crown: "Her children arise up and call her blessed; her husband also and he praiseth her." The father's reward: reverence, filial love, a blessed memory are his.

The preacher of the Gospel who today speaks for the higher patriotism surely should set forth the rewards of all who worthily serve God in these stately spheres, the State, the Church, and the Christian Home.

But some may ask even yet, why we name just these three institutions as being stately beyond the measure of all others?

First, because these three, as no others, sum up the noblest constituent elements of human life.

The State is organized Law.

The Home is organized Love.

The Church is organized Religion. And

Law, Love, Religion, stateliest things we know, make up the fulness of finest life.

Second, because these three, as no others, are made after the "patterns of the things in the heavens", and are themselves heaven-descended.

Heaven is Church! For thus saith the Epistle to the Hebrews, "Ye are come unto the heavenly Jerusalem . . . to the Church of the first-born who are enrolled in heaven."

Heaven is Kingdom, Country, State! The "kingdom" of heaven, Christ calls it; a "better Country, that is a heavenly," the inspired writer of Hebrews names it; "a City that hath foundations" is the Bible description of that heavenly realm.

And Heaven is Home! Numerous and

heart-satisfying are the Bible quotations which teach that home is the human replica of heaven, heaven the divine "idea" of home. And since these three, Home, State and Church are earthly reproductions of the heavenly realities we see why they are indeed stately with a stateliness beyond the measure of all other institutions; and also why the higher patriotism leads directly and inevitably to emphasis upon all that pertains to the present welfare of Nation, Church and Home, and warns earnestly against every influence, organization, or tendency of thought which would injure or undermine these "three things which are stately" in our American life.

Unscrambling Our Religious Leadership

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Among the many tasks "wished" on us by an almost countless host of visitors to the great City of New York is that of telling these guests where to go "to hear a good sermon." Sometimes our recommendation brings a word of gratitude for the suggestion, and praise for the preacher. On other occasions we only receive a sharp query as to whether that is "the best we have to offer." But no matter how great the praise of the preacher or sincere the gratitude for having been sent to hear him, almost invariably the thoughtful visitor asks: "Who is the 'big man,' the leader of his denomination, the man to whom they all turn in an emergency?" This question recurs so frequently, is asked in such sincerity and is followed so invariably by comments on the situation in "the old home town" that we are moved to say a few earnest words to the brethren on the subject of "Unscrambling our Religious Leadership;" for this series of experiences has led us to think in terms of the religious leadership of all the ages and try to see wherein we of the present age, with all its splendid culture, high morality and finished technique should come so far short in our hold upon the hearts and minds of teacher, trader and craftsman during the six days of the work-a-day week, and also to make a few constructive suggestions as to what can be done to better the situation.

First, then, as to three things that the Church must have in order to form a background for her leaders. If we understand these things aright, they are: 1st—Motive. 2nd—Experience. 3rd—Equipment.

Many a failing church has one or two of these things. We have seen great piles of brick and stone with everything from gymnasium and swimming pools to reading and lounge rooms, but practically unused because either Experience or Motive were lacking; and by the same token we have seen men with splendid Motive who seemed incapable of se-

curing a plan through which to function, or not possessed of the Experience without which there is no certainty in attack upon any problem.

This is no new thing. As we hark back into the Scriptures for our illustration we are convinced that our friend Solomon the Wise would not have been able to write his "three thousand proverbs and a thousand and five songs," or his treatises on botany, zoology and ichthyology, had he not organized his work, delegated the details and left to Azariah, Benaiah, Zadok and Nathan the working out of all his ably planned program, while he taught the kings and queens of the surrounding nations the way of wisdom and goodwill so effectively as to make warfare unnecessary.

But the Church has not always been wise, as was Solomon. In witness whereof, we have only to read the touching story of Simon Peter's efforts to get rid of the oppressive detail of waiting on "Greek widows." That worthy leader all too clearly saw that it was "not reasonable that we should leave the word of God, and serve tables." In that he was right: too many preachers have cut the edge of their efficiency by selling tickets to raise funds and sawing sandwiches for suppers. What Simon Peter failed to recognize was that there are men who enjoy sawing sandwiches and selling tickets; that there are men who delight to keep records and make graphs of statistics. Such were probably Prochorus, Nicanor, Timon, Parmenas and Nicholas of Antioch, brethren of whom we hear but just once, and that was on the day of their appointment to the sandwich-sawing, bus-boy job which they probably enjoyed from that time.

The idea, however, of putting "Stephen, a man full of faith and the Holy Ghost, and Philip," the evangelist, on that same committee, was just a piece of plain foolishness,—one reason being that men full of faith and of the Holy Ghost and with Evangelistic tendencies

do not make effective bus-boys or sandwich-sawyers; and the other being that there will be no great defense of the faith such as Stephen gave, or mighty Samaritan revival such as Philip conducted, if we tie these men of power to the wheels of the lunch wagon.

These premises being granted, the big question arises as to what can be done in the way of a realignment of our front, a reassignment of our officers, in such a way as to create from our shaken and disheartened forces an invincible army ready for a new spiritual advance. In order to do this, the first we must have is the Honesty to Face our Facts, and being honest with our own selves, and having faced our facts, to create such boards of strategy as shall readjust our plans and programs without fear or favor, calling to places of leadership in each particular field the men who can do well and thoroughly some certain thing that must be done.

First, then, as to the Facing of the Facts. What are the Facts? Let us look for a minute at that illuminating passage from the 4th of Ephesians: "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Most of us, when we read that, fail to realize that the "taking of captivity captive" preceded the special call to special work, and that we are still in our captivity to the weird notion that the same man placed in some isolated church can be "apostle, prophet, evangelist, pastor and teacher," plus keeper of the church records, supervisor of the sexton, buyer of the church coal and sawyer of sandwiches to the church suppers. There is no worse captivity, no more galling bondage for the "called man of God" than to be placed in such an anomalous situation. There are great souls by thousands today, men of vision and of power, who would be heard from the pulpit or leading in the great spiritual enterprises of Christendom were it not for the fear of the captivity to such a program.

Time and again we hear Lincoln spoken of as the "Apostle of Freedom," Washington as the "Apostle of Liberty," other great souls as the "Apostle" of this or that. And again we hear that this man or that is "the prophet" of some great cause. Another is recognized for his intense evangelism, while still others shine because of their faithful pastoral labors or capacity as teachers. Wesley recognized this and built Methodism upon the circuit plan, in which the flaming Evangelist, the stern and rugged Prophet, the humble Class Leader and the patient Instructor of youth each found a large place for the display of whatever genius he possessed.

The Collegiate Church early saw the value of an organization in which coordinate pastors

of varying gifts contributed to the upbuilding of the life of a great community, . . . but now, hardly a week passes that someone does not call on the phone to ask how they may "secure an assistant to the preacher, a man who will do the drudgery of the church." Time and again this phrase occurs: "We do not want a talker; our man is a clever enough talker, but he doesn't seem to be able to do anything else." Think of this for a moment. But when we go to the churches that are most effective we find that just in proportion as they have followed the Ephesian formula they are successful in their work.

This grouping of the church life of communities, this organizing of the varying gifts of called men, would not only solve the religious, social and educational needs of the people, but the financial problem of the ministers. It is a disgrace in these modern times of business efficiency when the humblest corner grocer knows what it means to audit his books and do cost accounting that a called servant of God should have to depend for his salary upon church suppers or spasmodic appeals! And it is just as preposterous to think of five pitiful little groups of people requiring two sermons a day when by organizing they could pool their thousand or fifteen hundred dollars which each pays and have five great sermons a week, with a well paid preacher and an able assistant doing bigger work, better work, more constructive work without the shame and the ignominy of having to starve and freeze mind and body and soul of five men on the same jobs. The amazing thing about this whole proposition is that the business man has not taken it in hand and demanded that it be done.

Where this has been tried, and it has been tried in a number of places, it has met with such unqualified success that those who have seen it work are praying for a prophet who shall come to lead the whole church to that cutting of the Gordian knot. The man who will take a half dozen limping parishes, organize the youth for great evening meetings and the older members for fine morning and afternoon services, will not only solve all the financial problems that are harrying the church but meet the spiritual needs as well, and best of all, will offer that challenge to service on the part of those put to work which has always eventuated in recruiting great preachers for the work of the Kingdom.

Now, having faced our facts, the next vital thing is the Creation of some real Boards of Strategy. What are we trying to do as churches? One of the current jests being told at Rotary, Kiwanis and Lions Clubs just now (apropos of the dullness along certain lines of business) is the story of the Methodist preacher who was asked how his congregation was getting on and who replied, "Very badly; but thank God the Baptists are doing worse." This putting of it would be funny if it was not so

pitifully true. We have not been gauging our achievements by the great world-conquering command of our Leader, but by the comparative statistics of last year and our sister denominations. God pity us!

Occasionally some church wakes up and announces a mighty "giving" for a great enterprise, generally connected with a big piece of missionary or other work that to the ordinary man or woman in the local church seems a distant thing whose principal need is met by another and increased collection. When the local churches of a community once awakened to the value to them of a cooperative program outlined by a consecrated board of strategy that shall demand a reforming of the lines, a re-assignment of preachers, a tearing down and a building up, as the needs of each community demand, using the talent of every man for the good of all men; then, and not until then, will this "holding of" the local "fort" be changed into a great spiritual advance.

Now, as to the use of the men of varying gifts who are to be found all through our Christian work. It is nothing to the credit of any of us that we have forgotten that Christ appointed no generals, captains and sergeants in his little group of chosen men; nor did he designate some of them as just privates. At the feeding of the five thousand we have no record of some of the apostles having walked round giving orders, while the others broke and carried the bread and fish. There they all worked at a common enterprise because there was but one thing being done, something that required no special gift. However, in the organization of the church at Jerusalem we do not find James, the quiet Nestor of the faith, neither eloquent nor intense, but calm in judgment and wise in council, running down the coast to Caesarea or surging up to Samaria to convert a Cornelius and his household, or

bring the nondescript inhabitants of the hated district into the fold of Christ. No, James could not have done that. It was not in James. And the church was wise to leave James at home and send Simon and Philip and Paul and Barnabas to evangelize the world.

Paul was equally wise in his carrying along of Titus and Timothy, so that he might leave them to nourish and garner the mighty spiritual harvest of his evangelistic sowing.

The Christian Church in America has not been making the conquering progress which she should have made. She has not matched the industrial, mechanical or scientific advances of which she was the great inspirer in the years gone by. She has not measured up to the challenge of her Leader and Lord; and this has been true, if our diagnosis is correct, because she has tucked her flaming evangelists into swivel chairs to check bills and print graphs of success or failure on carefully squared pages at the very time when she has sent her dreary droning graph artists out on what are supposed to be "expeditions of inspiration."

The great conferences and assemblies of the different churches have met. There were the usual reports and explanations as to why not more had been accomplished; but if the church of Jesus Christ only had the honesty to face the facts, the patience to program on collegiate or circuit lines her great city and country projects and the courage to pay the price which must be paid wherever outworn things are shaken loose and discarded and new and living projects set afoot, then real leadership will have its opportunity and the defenders of the faith and the flaming evangelists be sent afield while makers of graphs and sawyers of sandwiches will do their very necessary work, the more respected because their particular gifts are the more truly recognized and rewarded.

On Sustaining Interest in Preaching

REV. A. RUSSELL TOMLIN, London, England

I was visiting a member of my congregation some little time ago, a bright, intellectual individual, when the conversation turned on "sermons." The bulk of the conversation I cannot recall, but one summing-up sentence interested me greatly. "What I think is wanted concerning sermons", she said, "is that they should be made 'interesting'". The remark, I thought, was most appropriate. She spoke, not only for herself, but for a good many others besides. People do like something that grips. And what is more, for the most part, they will not give their attention, (in the most satisfactory sense), unless it does. They will wander, think over all sorts of things, become pre-occupied, pre-engaged, letting your words flow over them as waters over a rock or a stream through a fountain. As preachers, we have to make up our minds

to the fact that for the larger number of our hearers we have, not only to create interest, but to hold it, or, failing this, (speaking in this sense of the words,) to prepare for disappointment.

Hence the question: how can we make sermons interesting? What are the secrets by which we may not only win interest, but at the same time hold it? We shall seek to furnish them as we consider them vital to this end.

We place "*originality*" — "*freshness*" — as among the foremost of these qualities. How soon do you become contented in preparing your sermons? If, say, they answer to every homiletical rule but have no grip about them, no arresting power, do you become satisfied and let them go? Or, on the other hand, do you take pains to make them unlike every

other sermon on that text you know, with a delightful, freshening breeze blowing through them, bracing and tempering as a cooling zephyr tempers the sultry rooms on a hot summer day? Those questions, it seems to me, are vital. It is just the bit of "extra" the preacher has to give, but the "extra" that makes all the difference. For, after all, people do like something off the beaten track; they do long for the uncommon, the fresh, the normal, the striking something, in fact, quite different from what they have heard before. That they often "know not what they ask," is, of course, granted, but they ask it all the same, and the demand being there—and a legitimate one too—it is for us as preachers to meet it as best we can. Meeting it, we shall be moving to what, in very truth, is one of the secrets of real preaching power.

Then, it seems to me, that the "*element of surprise*" is a valuable secret in sustaining interest in the sermon. How helpful an asset this is to the writer, the novelist, in particular, we all know, but it is an asset to the preacher also. We want to prevent, if we can, the flagging spirit that says: "Oh, I'll listen no further. I know exactly what's coming. I have heard it all before." It is just here that the preacher is apt to lose grip. What he needs to do is not to make people anticipate what's coming but so to deal with his subject that they are wondering at every sentence, what really can be coming. It is the "surprise" note we want to sustain, the note of wonder, the note of questioning, that eager following that will not let the preacher go till the last word has escaped his lips, and the "whole secret is out." We need to divert anticipations, confuse computations, put the hearer off the scent, go off at the tangent, give the unexpected turn, the unaccustomed application, in order that, sustaining wonderment and surprise, we may give the Gospel better chance of entry into the hearts and lives of those we wish to have hear and to influence.

Then "*illustration, observation, quotation, the telling of some live incident*" will all help to brighten the sermon and sustain the hearer's attention. If "*variety is the spice of life*", what variety there is here. What an interesting break a real good story may make in a sermon! How it can relieve heavy argument, or lighten some ponderous, and perhaps all too monotonous lines of thought. The story, as a matter of fact, may be so good and striking as to "save" the sermon! It may re-capture interest which the hearer was losing altogether, and so pique it that he will listen, not only once again, but will decide to listen to the very end. There is something wonderfully redemptive in the good story, the live incident, the little touch of observation, when the sermon begins to "hang fire," and the hearer to nod his head. The wise preacher will cultivate the anecdotal habit, though not

too freely, lest the habit, over-done, defeat the very end it has in view. And what may be said of the story, the incident, the observation, may be repeated of the epigram, the quotation, the witticism, the bright remark, the happy aside. They all play their part, make their contribution, and, as each differs from the other, consequently they make for that varied touch that redeems the sermon from monotone and keeps it sparkling and bright and fresh.

Then, of course, "*presentation*" will have a great deal to do in holding interest. If there is much to be said for the merchant's "window-dressing", for "presenting" and "arraying the goods", there certainly is also for the way the preacher delivers, or presents, the sermon. We shall be careful concerning its style, cultivating the clearest and the most "listenable" style we can, selecting and expressing things as tersely as we know how, though not so tersely as not to be understood. We shall be careful to give each thought its proper value as well as its proper position, and having done this, leave it. We shall vary the touch in the sermon. We shall save it from being too descriptive by the anecdote, the incident. We shall put in the poetic, to lend it added charm and beauty. We shall supply the epigrammatic, lest the sermon become too monotonous and involved. We shall not forget the playful touch any more than the serious, the hortatory and the winsome, as well as that which is full of warning and of judgment. And we shall study all these things that the one alternating with the other shall make just that happy blend whereby we first win the ear that we may reach the heart. That there is real art here, we know, but just that art that makes the preacher's work, in the mere mechanical sense of the word, worth while.

Here, then, are a few suggestions on this vital theme. More might be added, no doubt, but these we think have the merit of being primary and principal. We trust they will be useful in increasing the number of those in the *Expositor* family who, presenting and acclaiming the Word "have no need to be ashamed", because they have learned just how to present that Word as to win both the ear and heart of those that hear.

LIMITING LOYALTY

Heroism is not limited to battlefields, and let no one suppose that opportunity is lacking in these days for splendid service to one's country. The greatest duty that one owes his country is to become a worthy citizen, for it is not broad lands nor crowded cities, nor mines of gold, nor world-encircling commerce that makes a nation great; its real greatness can only be measured by the character of its citizens, and service to the limit of his ability is required of each. To limit loyalty to fighting is to lose sight of the bulk of life. The day of election tests a nation no less than the day of battle.

Vital Rules of Church Publicity

KEITH L. BROOKS, Los Angeles, Cal.

Having come out of the newspaper and advertising professions into Christian work I have often felt impelled to pass on in some printed form to my brethren in religious service some of the important inside information that I have often had opportunity to impart in classrooms to those preparing for the ministry. Numerous testimonies received from those who have been helped in preparation of their church publicity through observing the simple rules I have given, lead me to set forth briefly some of the foundation principles of good advertising.

I need not urge at length the necessity of church advertising, for most ministers today have come to realize that we live in a day when unique measures have to be employed to arrest attention. To keep pace with modern conditions, advertising has become a science, and the preacher, of all men, needs to know something of that science. The word "advertising" is one of the great words of Scripture. Look it up in your concordance. Furthermore, the church is supposed to be in the publishing business. See Psa. 68:11 and Mk. 13:10. The exact methods of publication are of course not given us in Scripture, but we may be assured that God approves of every legitimate means of drawing the attention of men to the most important things in life. Bearing in mind the danger of over-confidence in advertising schemes, the need of prayer and care lest we substitute the world's cut-and-dried plans for the power of God, let us also awake to the fact that the church, like the business house, must move on in these days.

The fundamental rule of success in any advertising is to remember that its purpose is to create a new want. Never write an "ad" without thinking of it from this viewpoint. Why does the National Biscuit Company spend many thousands every year in high-priced magazines? Is it just to let us know they make biscuits? No, they seek to persuade you that U-Need-A biscuit—to create a desire in your mind for their product. The advertisement is wasted unless it is calculated to arouse men to the fact that the church offers something that they absolutely need.

Rule One for every church "ad": The writer must put himself in the position of the prospective reader. Start with the assumption that the reader is not at all interested and must be made by what we write to sit up and take notice. False cults have long been working on this principle in advertising. They know the kind of religion the natural man likes and they appeal to him by attractive, cleverly worded advertising that calls thousands to their ranks. The very fact that true Christianity is not popular with the natural man should cause us to be deeply thought-

ful in the choice of words we use to convince him that it is for his larger advantage to have the fruits of the real Gospel.

Two. To this end let the preacher be on the alert for advertising suggestions. Keep a scrapbook of effective "ads" that you have found. Keep a notebook of catch-lines. Clip any illustrations that may furnish ideas for drawings that could be adapted to your advertising. Be careful, of course, not to appropriate to your use any copyrighted drawings.

Passing through a public park I saw a card on a park bench with the words, "Don't sit on this card." I was curious at once and turned the card over to find an announcement of a theater attraction. That card went into my collection and while I may never use this exact catch-line, it furnishes me an idea for a fetching "ad." Another card bore on the outside a picture of a desk 'phone, and the headline said: "You are wanted on the 'phone." Naturally I looked inside to see what the message was. A folder bearing on the outside cover a sketch of a man bending over the edge of a barrel, with his head inside the barrel, carried the headline, "Look into this." I did, and took the card home. Be on the alert for ideas that can be changed and adapted.

Three. Let all publicity matter be boiled down. Long drawn-out circular letters or advertising of any kind in fine print with crowded margins will not create a desire in these days. Mark Twain said, "I do not care how much a man says so long as he says it in a few words." Here is a vital principle in modern advertising. Words are the vehicles of ideas and they need to be chosen with care. Waste none in your advertising. Remember this is your reader's busy day and that you are appealing to a mixed throng, not a company of devout Christians.

Four. Put character into all church advertising. It is profitable in life and it is profitable in printed matter. Your thoughts—the way they are clothed in type and illustration—the company they keep in paper, binding and design—are certain evidence of the character of your work. I voice the feeling of many a printer when I say that he often hates to see the preacher coming into his shop. Why? Because the preacher not infrequently wants a cheap job done in order to save money. A printer likes to turn out work that will be a credit to his shop. How much more desirous the preacher should be of circulating printed matter that has the look and feeling of quality and does not immediately suggest the wastebasket to the man into whose hands it comes! My suggestion is—Get to know the best printer in town and let him work with you to turn out material that will command attention.

Five. A little psychology in your advertising will help to win the day. Let your statements be short and spicy, always suggestive of cheerfulness. I received a printed letter from the head of a certain Christian institution the opening words of which were: "I am in distress and as I write this letter I am troubled and feel pained and humiliated that a great work like this should be so neglected by Christian people." I got no farther with the letter for I did not wish to have the blues. How much more effective and appropriate it would have been had he begun: "We are cheerful in spite of the financial testing through which the institution is passing!"

Do not suggest trouble. Every man has plenty of his own. Keep to the bright side and if difficult circumstances have to be faced hold to the Scripture ground and suggest victory rather than defeat.

Six. As a final suggestion—Always give absolute confidence. Tell the exact truth in

your advertising. Do not exaggerate. Your printed statements will be critically studied. Either exaggeration or half truth begets distrust and hurts the cause. Remember the story of the farmer who advertised his horse for sale and concluded with the statement, "Blind in one eye." An inquirer, greatly impressed with the farmer's frankness in his advertising, after looking over the horse said to the farmer, "Is there any little defect in this horse aside from this one blind eye?" "Well," said the farmer, "the only other thing I know of is that he is blind in the other eye also."

A good rule we used to hold before merchants has a strong moral for the preacher as well. It went something like this:

"In advertising always be

As honest as you can.

Be sure it's merchandise you sell,

And not your fellow man."

The Study of Literature in Pulpit Culture

REV. J. R. T. LATHROP, D.D., Ithaca, Michigan

The function of the pulpit is not defined by saying that it stands for the propagation of the gospel. It is essential that it shall comprehend proper approach, style of utterance, purity of motive, breadth of vision, dignity of purpose. So comprehensive a function is sufficient to awaken profound concern both on the part of the pulpit and of the pew. That such a concern has been awakened is evident by the exceptional care exercised by the laity in the call of ministers, and the intelligence with which ministers are considering calls.

Aside from the press, the pulpit has the most conspicuous place in the molding of public opinion. The problems of the day are large, vital, sensitive, weighty and the public never appreciated more keenly a well equipped ministry capable of philosophic and sympathetic interpretation. There has just come to a great church near the writer a young man thoroughly prepared to deal with outstanding questions. Accomplished, incisive, winsome, with an impressive diction, he enters into an exceptional opportunity.

How may the pulpit be made more effective? By thorough intellectual preparation, closer contact with the classes and masses, a deeper spiritual experience and vision, a bolder commitment to the ethics of Jesus in all social questions, by a positive message clothed in beautiful speech.

By intellectual preparation is not meant college training, that is taken for granted, but subsequent study, discriminative, judicial, adaptive. We only win when we achieve. We are sent to capture, not to quiet, the enemy. As we are constantly dealing with those who are penetrative, scholarly, trained in debate, but those who at the same time are obsessed

with error, entrenched in social complications at times very questionable and many times positively odious, it is essential to the highest efficiency that the message shall appeal to the imagination as well as to the conscience.

In the average congregation are the following types: The thoughtful, the speculative, the fastidious, the radical, the bigot, the latitudinarian, the epicure, the stoic, and now and then, let us hope, a sincere soul who longs for the truth. The young are there, the aesthetic, and if there be any other type, he is there also. That is, the intellectual and moral disharmony really existent in the average congregation is enough to appal any minister.

Let us fancy that the minister is now in his pulpit. The congregation is present. He is aware of this dissimilar social condition. What now is his actual task? In the language of the industrial agent it is to sell the gospel to that assembly. I say to the assembly—not only to one here and there. He must correct prejudice, silence opposition, create an atmosphere for the business of the King. He is to do this in a manly, upstanding way, no compromise, no apology, without fear, in assertive confidence. He is to make the unpleasant truth to appear at least not repellent. That is to say, this minister is given the stupendous task of weaving his messages into an art which preserves the power of the message. In the museums of art it has been observed how multitudes stand in awe before the paintings which portray the terrors of life—they do so because of the matchless art in which they are clothed. Congregations do not leave ministers who portray the terrors of the lost if it is done true to the laws of the very constitution of things and in language impelling and

pure. The writer now has in mind a minister of whom it is said that he preaches each week to the largest congregations that gather in any one church in this country, and it is to his honor and the glory of his calling that he drives home with overwhelming might the judgments of God time and again, but he does this with the choicest and tenderest words which can be chosen, and with figures of speech so illuminating that men return again and again.

Now in the attainment of this art of expression few things help as does the study of literature, and for the following reasons:

1. Literature is the product of the cultured mind, wrought out by these noble souls to express the deepest and truest undercurrents of our being. It is the symphony of language, the divine harmony of ideas, poetically expressed. It is the work of the masters. Dante as truly lives in letters as does Michael Angelo in sculpture. Literature knocks at our chamber door and blessed is he who gives it entrance. Its messages are world-wide and age-long and thoroughly human, which is the same thing as saying it approaches the divine.

2. It is the message of the heart. All the passional life of the race is delineated, defined—from love to hate. The heart of humanity is fathomless, terrible, expansive, and as the minister is constantly dealing with it, in order to interpret its terrors, its possibilities, its longings, he needs just that which the study of literature can furnish. For language exalted, pathetic, tragic, soothing, pitiful,—such master-pieces as Browning's "The Ring and The Book" can bring him. There is no impulse of the heart not portrayed in literature. The great poem to which I have referred is like the mighty surgings of the Pacific. It gathers within itself everything glorious and terrible. Heaven and hell are there. God and the Pope, the Priest, the Church and the State, and the wreckage of life. Tenderness, forgiveness, judgment, remorse—for Browning intended

that infinitude symbolized by the ring, and power and art symbolized by the book, should all be there. Browning is the preacher's poet. But Shakespeare waits to add power to the message of the pulpit. Suppose one wishes to show how brilliancy trained under the most favorable circumstances can come to helplessness and to banter, where can he find so apt an example as in Hamlet? Shakespeare wishes to tell us that here is an example of impotency of will and of evil unrequited. Or, if one wishes to portray the struggle of the human soul with environment, where is there in all literature so powerful an instance as Jean Valjean in Hugo's masterpiece? But if one should wish the sweeter truth of the Eternal Love of God, let him read the rich words in "Eternal Goodness," by Whittier.

Whether the minister turn to the mythologies, especially of the Greeks, or the powerful literatures of many nations he will discover they will teach him the art of embellishing his messages. These masters administer to the imagination and play upon all the emotions. And if it be true that men are moved to action more by feeling than by reason, more by delineation of motive than by argumentation of principles, then the place of literary art in the clothing of pulpit messages is vital.

I have purposely kept myself without the folds of the Scripture, as that is the one book it is assumed a minister should know. He who brings to his message the enriching figures and illustrations of Scripture, its adornments, whether from the historical settings or the romantic or poetic, will find himself a master of happy expression. But my purpose has been more to direct anew attention to the treasures of literature written not to support Biblical doctrine or dogmatic truth, but to set forth the deepest realities with which we have to deal—all of which confirm the profound facts of human life and responsibility and reveal the inviolability of truth.

Walking With God: Service of Sermon and Song

REV. W. B. HOPE, Lafayette, Alabama

Opening Hymn. "Saviour, more than life to me."

Responsive Reading. Psalm 15.

Prayer.

Anthem.

Announcements, offering, etc.

Hymn. "O Master, let me walk with thee."

Text. "And Enoch walked with God: and he was not; for God took him." Gen. 5: 24.

The lives of the patriarchs as given in the Bible are very much alike—birth, marriage, death. This is the record of most of those who lived prior to the flood. But with the case of Enoch it is different. Instead of reading that Enoch lived so many years after the birth of his first-born and died; we read that

Enoch, after the birth of his son, "walked with God" for three hundred years. The same expression is used again in connection with the close of his earthly activities: "Enoch walked with God: and he was not; for God took him." So it is evident that here is something that is different, something in his life that is out of the ordinary. It was a life lived in the sight of a wicked and adulterous generation. It was in that period just before the flood when men were described as being desperately wicked. If Enoch, with lack of advantages could walk with God, surely we can so live as to have the continual fellowship of the Father.

Life is a journey. Enoch's life was a walk

with God. No doubt he in common with other men had his sorrows and his joys, but the historian says nothing about this. There was no need when the important thing was his walk with God. His life, like ours, was a journey. Each tomorrow found him further on than today. Life is continually changing. We meet new temptations, new troubles, new sorrows, new joys. We have never passed this way before, and we need a guide! We need the guiding hand, the counsel, and protection of a Companion who knows the road. Enoch found such a Companion! Thank God you and I may find him and walk with him all the way!

Hymn. "Lead, kindly Light."

One of the characteristics of such a life is faith. The writer of the eleventh chapter of Hebrews says in explanation of the life of Enoch: "By faith Enoch was translated that he should not see death. . . . before he was translated he had this testimony, that he pleased God. But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." So that a characteristic of such a walk is the faith that believes God, and believes that he will reward those who keep his commandments. Do you believe in God? Not that there is a God,—that he is almighty,—that he created the heaven and the earth; but do you believe in him as your kind, loving, heavenly Father? Do you believe that your times are in his hands? Can you, and do you, trust him for time and for eternity? Do you rest upon his promises, and trust in his love? Do you build your hopes on things eternal? We need a steady hand to guide us just now. We need the Great Companion to walk with us and to show us the way of life.

Hymn. "My faith looks up to thee."

Another characteristic of such a walk is righteousness. It is right living. Enoch had the testimony before his translation that he pleased God. So can we. How can two walk together unless they be agreed? It was not an occasional stroll, but a continual walk. It was not before God, or after God, but with God. This experience of Enoch was not a mountain top experience, but an every day occurrence. If Enoch could walk with God so can you, and so can I.

Hymn. "O for a closer walk with God."

Let us notice some of the results of such a walk with God. Here, life will be sweeter and fuller because of walking with God. No doubt of the fact that the life of Enoch was enriched by this walk. It is unthinkable that it could have been otherwise. So it will be with our lives, if we walk with God. Enoch enjoyed friendship with God. It was not as casual acquaintance, but as abiding friend. A friend is one we confide in, one who trusts us, one who knows us, and still likes us! He is one on whom we may rely at all times.

Hymn. "What a friend we have in Jesus."

There is no limit to the sacrifice a true friend will make to serve his friend. Shown in the friendship of Jonathan and David, of Damon and Pythias. We do not make many real friends, but how they do enrich our lives! To enjoy friendship with God is life's supreme crown. And, thank God, we may all enjoy friendship with him! How happy the man who has God for his friend!

Hymn. "Majestic sweetness sits enthroned."

We often talk of the glories of heaven, and sing of the "sweet bye-and-bye." We are accustomed to think of eternal life as beyond the grave. We think that after we have left this vale of tears we shall have communion and fellowship with Jesus and the Father; but we have eternal life here and now. Through the Holy Spirit we can and do have fellowship with the Father and with the Son. Just before his ascension, Jesus said, "Lo, I am with you always, even to the end." We may walk with him and talk with him in the everyday affairs of life. Jesus has promised us that anything we ask of the Father in his name he will grant it. He just signs a check on the Bank of Heaven and leaves the amount blank for us to fill out. Don't be afraid of asking too much!

Hymn. "O for a faith that will not shrink."

But think of the hereafter. Enoch walked with God and was not, for God took him, and he will take us if we walk with him. It is the happy estate of the man who walks with God here that he will walk with him in glory hereafter. Enoch was translated from mortal life to immortal without having to pass through death. This transaction brought the future life from the realms of speculation into the field of actual fact, and shows that the consummation of such a walk with God is blessed union with him in the realms of glory. When Enoch came to the end of the way God did not permit him to die, but carried him around the valley and shadow of death. He went above the headwaters of the stream of death. You and I can have no such expectation, but we can have the Great Companion with us in the hour and article of death. "Yea, though I walk through the valley of the shadow of death," etc. Heaven is the consummation of a walk with God.

Hymn. "My heavenly home is bright and fair."

Prayer.

Doxology. "Praise God from whom all blessings flow."

Benediction.

The world moves along not only by the gigantic shoves of its great leaders but by the millions of tiny pushes from the rank and file of honest workers.

Sermons on the Run and By the Wayside

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

The modern Elisha emerges from his school of the prophets with a complete set of rules for building a sermon. He has been drilled in taking a text, analyzing its context, main ideas, and basis of appeal. He knows how to select a fitting theme, or if he starts theme-end, how to select a fitting text, and how to divide it into its natural divisions and subdivisions: Roman I, II, III; Arabic 1, 2, 3; a, b, c; (1), (2), (3), etc., etc. He has learned the value and danger of illustrations; the place for application and appeal; and all there is to know about extemporaneous, written, and mixed methods of preparation and delivery, with a conventional amount of patter about oratory, vocal technique and gesture.

All this is most excellent and desirable. But Elisha soon learns that time, tide, and circumstance have little regard for rules, and that real sermon making is almost anything rather than a mechanical process, or an analytical achievement. Sermon production while conforming in a general way to homiletical habit and precedent is beset by so many emergencies and exceptions that unless provision is made within the scope of homiletical habit for such exigencies as actual pastoral and domestic life may interpose, Elisha will sometimes find himself with little meal or oil for the widow's need when he faces her of a Sabbath morning. He needs to cultivate a number of supplementary methods, emergency ways of working, short circuit systems for quick, high power results.

He is called away to attend a Conference in a distant city, or is compelled to take a trip for any one of a dozen unexpected things, breaking up the week's routine. Or sickness falls on the parsonage household and he must play errand boy, nurse, cook, etc. Sermon making is simply crowded out. Study has not a chance. Or there come times of stern stress into his life because of menacing things that arise in his church conditions or work. Anxiety sits on his mind in spite of faith and hope and love like a grim shadow. The usual exuberance of sermon making and preaching vanishes and the process becomes a deadly effort against a crushing weight.

In the words of the title he must learn how to make sermons "on the run and by the road side." If he is to do this well he will be wise not to delay beginning the habit until the emergency is upon him. Let him have the oil abundant in his jar lest he have none for his lamp. Like the foolish virgins he will be obliged to turn to wiser ones to supply his need—perhaps his pulpit—and the chances are they cannot respond.

Some years ago in the village where I was pastor a railroad accident occurred by which an engine and several cars were thrown into

the ditch. No one was hurt, but much damage was done to property. The accident occurred I think on Friday. Saturday the wrecking crews and train were busy recovering the wreck from the ditch and setting the cars back on the track. Most of the town's unoccupied folk were out there watching the procedure. I spent most of the day myself with them—but I was occupied. My Sunday sermon had been well started, but here was an emergency, an opportunity. Said sermon enjoyed an unbroken Sabbath rest. I preached on "Saving a Wreck," simply telling the story of the accident and the work of restoring it. It was not difficult in a town of 1200 people and seven saloons to suggest wrecks; the part well-organized rescue work by the church could play; and the need of rescuing the town itself through the ballot of local option. Whether that sermon had anything to do with it or not, not long after the town did go dry and staid so. No rule of thumb sermon has any rights whatever against an opportunity like that. It would have been a hard thing to do, if during college years, a severe training in Sunday preaching on short time Saturday preparation had not after each week of college work taught me how to make quick turns where necessary.

This incident emphasizes the great value of cultivating the appetite for parables of common life. Much of our preaching is remote and obscure to common folk. But a picture from their experience worked up into a spiritual message is irresistible. It is the method of Jesus. It requires imagination, alertness for symbolism, variety of message, and simplicity of appeal on obvious moral and spiritual needs. It cannot be made the regular thing, but it can become a vast store house of emergency material, and of pretty frequent use by way of illustration, provided one is watchful and will make constant notes. Clerical memory is proverbially leaky, and the fine inspirations of the middle of the night, the wayside hike, the pastoral call, and the stirring book will rarely survive the next absorbing appeal to attention. The average minister had better lose his week's salary than one real sizzling, red hot, barbed and brilliant thought. Spear it while it swims past the imagination. Can it. Put it in cold storage where it will keep. Use it when it fits. But do not lose it!

"The wayside hike!" What memories of days afield and of fellowship with God that awakens! What freshening of mind and heart in the spacious, far-sweeping views of hills and valleys that rest the eyes from the weariness of life's pretty close-ups. What clearing of the mind of causeless care! What spiritual surprises as from the song of a bird,

or the love of comrade dog, or the curve of a willow-bordered stream, or a conversation with some casual passer there has come a complete readjustment of perspective! God and his infinity have swept around our souls with rest and peace, while things that have looked big and ominous have become ridiculous! He who has not learned to be alone with the elemental, unfallen world where God is, cannot know the surest way to touch the hearts of fallen but struggling men with whom God works and suffers and bleeds because he loves them.

I dare tell any minister who has wrestled with a refractory sermon until it has become ashes and bitterness, that if he will throw down his pen, abandon his study, forget his own line of ideas, and get out for a swinging hike across fields, over hills and through woods, and put his trust in God to give him the sermon that he wants him to preach, he will find that sermon. Sometimes the same result will come from a call on some bedridden soul who knows how to pray and knows what to pray for and will tell the minister of the real needs of troubled souls. It will be a sermon on the run, but he who hears it will also learn to live his life, mostly lived on the run, in a more patient and worthy manner.

The summer vacation is an especially favorable time to develop such a happy medium between dependence on, and independence of, homiletical rules and regulations, as well as concerning the whole round of ministerial activities. There are two extremes in this respect practiced by ministers; one is to abandon all thought or concern about the regular task of life and recreate utterly—in other words to “forget it;” the other is to go through the motions of having a vacation, but carry the burden on the mind un-eased. I have seen both sorts. Of the first was a man who came to my summer camping place and wanted me to play chess with him *ad infinitum, ad nauseam!* Of the second was another who brought his Greek Testament and took it with him on all hikes, fishing trips, everywhere, and helped brighten conversation with his eyes glued upon its entangling allurements.

From these horrible examples I have learned that the best homiletical use of a vacation is neither to try to forget, nor to try not to, but simply to relax from the customary strained attention, and let things float in from anywhere on a mind equally open to anything. Let body, mind, soul, sermon storehouse or what not get what they can without going after anything too seriously. It is amazing what one will pick up in this rather desultory, aimless way. The mind is receptive. After all perhaps that is an attitude more favorable to divine inspiration than our ordinary tense quest for sermon themes. One needs his note book with him on a vacation more than anywhere else. The very unusualness of condi-

tions is bristling with spiritual suggestiveness.

The ordinary light reading of vacation is full of illustrative human material. A few strong, serious books, that any thoughtful minister finds it positive recreation to have time to read, will repay and rapidly fill the handy note book. Conversations with unusual people, vivid vacation experiences, and the boundless wealth of nature's unbroken storehouses, beside the hours of heart-searching and meditation that perhaps are the richest in a vacation, all these are abloom with God's truth for many needy hearts.

I have found it a most valuable practice to take the last week of vacation as much as possible alone, reviewing the gleanings of the time off, and making some broad preliminary plans for the year's preaching, as well as mapping out policies of work. This saves a lot of hasty and worrisome effort after return, and eases the deadly lift of the first month or so of the new year's work.

If there is any word today that characterizes what, I believe, is the deepest expectancy of people from the minister's desk, it is **human** preaching. It should be preaching, but it should build a plain road for the feet of stumbling, groping men and women who are not so much interested in our fine-spun spiritual cobwebs, as they are in knowing how to meet their own problems in a Christian way. The preacher who goes at his task not so much from the standpoint of his study as from the standpoint of the people's common life will find sermons on the run and by the road side, and will soon find himself a man ready to meet any emergency, and to make a quick turn, when circumstances arise that demand a message for the moment, no matter what he may have brought to church in his pocket. What he brings in his pocket is basic, the result of prayerful labor; what he does with it in the pulpit should always be left to the wistful call of the congregation that every spiritually sensitive preacher feels, and to the inspiration of the Spirit of God.

GOD IN HISTORY

The motto engraved upon the coins struck to commemorate the great victory over the Spanish Armada is from Exodus 15:10: “Deus afflavit”—“God Causeth his Wind to Blow.” God's hand is in history. His hand is clearly seen in our nation's history.

PATRIOTISM IS UNSELFISH

1 Sam. 12:1-5. Samuel was ready to sacrifice himself for the good of the people. He knew that a king would mean trouble for them, but he refused to stand in the way of their ambitions. There are men of this kind who do not consider themselves, but only others. The patriot is always a big man, big-hearted, farsighted.

Circles of Service

REV. WM. L. STIDGER, D.D., Detroit, Mich.

"The name itself is worth copyrighting!" said a preacher friend to me when I told him about our "Circles of Service."

"That lifts common, every-day, hard kitchen work, and calling, and the gruelling grind of the job to a higher level when you give your circles a name like that!" said a layman who dabbles in preaching whenever he gets a good chance.

And that is just the reason why the "Circles of Service" originated.

"Are they just plain, ordinary circles, such as John Wesley used to organize and such as the Methodist Centenary perfected in its suggested organization of church work?" I have been asked.

"No! They are more than that. They are what I call them. They are 'Circles of Service!'"

"What is the big difference?" asked a preacher friend.

"The big difference is that the men and women of these Circles of Service feel that when they step into the kitchen to spend an entire day once a week, which is not an easy thing to do, which requires some real sacrifice, that they are doing it, as I have suggested to them, with the same spirit that Jesus and his Circles of Service fed the five thousand on the shore of the blue waters of Galilee. They are not cooking food but they are serving the immortal souls of folks! That's the big difference. Do you get it?"

"I do, and it's a grand idea!" said my preacher friend.

Into the Kingdom by Way of the Kitchen

"My Centenary Circles have gone flouy! They have 'busted up!' They have scattered to the four winds!" said a Methodist preacher to me. "They were all right for that particular task; that of putting the Centenary over with a bang, but there isn't enough incentive to keep them going after the Centenary."

"That has been my own experience," I responded, adding, "that is, until we got the idea shot into the souls and hearts of the leaders and members of our Circles that they were organized to do exactly the same thing that the preachers are supposed to be doing; to get folks into the Kingdom by the way of the kitchen."

"How did you do it?"

"I asked for a conference of all of the women of the church. They are a fine, loyal crowd and we talked it all out. I suggested first that the dinners that we have, the big family dinners, that the perfect kitchen equipment that we have is all for just one purpose."

"What was that?" my friend asked me.

"For the purpose of saving folks' souls!"

"But you do make money on your big church suppers—"

"But that is a secondary matter. It is sec-

ondary just as the feeding of the five thousand in Galilee was with Jesus; just as the talk about water at the well was with Jesus. That was a means to an end. The end was to save the souls of folks through feeding and giving them of earthly food and water; that in the end, one might give them heavenly manna and the water of life."

"Do they get the big idea?"

"They do, and it thrills them! It thrills anybody to have a chance to bring folks into the kingdom."

"Even if they do it by way of the kitchen?" said my pessimistic friend.

"That was Christ's way?" I replied.

"What do you mean?"

"I mean that in nine cases out of ten Jesus first found out what their body needs were; their food hungers, their blind eyes, their palsied limbs, their aching legs, their dumb ears, and cured these physical hurts; and then he fed their souls! That's the thing that puts the soul into our Circles of Service idea."

Circles of Service to Save Souls

"Then why don't you carry your idea to its logical conclusion and call them 'Circles of Service to Save Souls' and make both your alliteration and your idea complete?" added my friend, with a friendly grin.

"Thank you, I will. From now on, I shall borrow your added phrase."

I have written heretofore about our "Food, Faith and Fun Night" at St. Mark's Methodist Church. That article has resulted in innumerable inquiries about how the idea is growing. I might add in passing that it is growing so fast that a church, over which the Bishop has been criticised for four years for building "A barn that will never be filled," now looks like a little hencoop, utterly inadequate for the crowds that throng our Wednesday night family gatherings. Seven hundred people were fed by our Circles of Service last Wednesday evening. We have now had to increase our prayer meetings to four instead of three and the end is not yet. We have been forced to grade our Sunday Schools and now our prayer meeting for the same reason; because the whole family comes to the prayer meeting.

I am perfectly frank to say that this great new thing would not be possible if it were not for the Circles of Service. And it is no easy matter for fifteen women to come to a church every Wednesday, Circle by Circle, buy the great quantities of food necessary to buy, then spend the entire afternoon cooking that food, and then the entire evening serving it, and cleaning up after it is served. It is a hard, gruelling task even for fifteen women to serve from three hundred to seven hundred people in a big church supper every Wednesday night and not get peevish or disgruntled or quit the

job flat. And the reason why they do it with such infinite patience working their hands to the bone is because of the spirit in their hearts that in that way they are preparing the way for the folks to get into the kingdom. They are the forerunners. They are the John-the-Baptists.

The Difference Is in the Name and the Spirit

An idea may often be focused in a phrase. The advertising world had proven that. So the great idea of service in our church circles is focused in this pregnant phrase "Circles of Service."

The church here is really organized just as almost any church is into Circles. But the difference is in the spirit of the circles. The way we shot that difference into the human hearts of the members of the circles so that they are alive, palpitating, working, throbbing, eager circles, was through our new name.

The difference is similar to that of a thousand automobiles that I saw in France. They had been standing for a year. They were good automobiles. They were built to do great work and fast work. But there they stood perfectly

organized for work but doing nothing. In fact they had been doing nothing for a year. They were rusted and weather-ruined. Some were Pierce-Arrows, some were Packards, some were Fords and some were of an English make. I saw the same kind of a group in Manila that had been standing a year up in Siberia.

What they lacked was a spark of fire inside, combined with some gas, and then they would work. The ordinary circles that our churches are organized into usually make up a lot of names and addresses and litter up a preacher's desk for nothing; but when a spark of fire gets in touch with the power that the organization of such groups has inherently, something happens. The spark that sets the souls of these groups on fire we have found is the idea that they are organized not for social purposes entirely, not for purposes of raising money entirely, not for purposes of getting up, church suppers entirely, but that they are organized for the supreme purpose of getting folks to Christ, and the idea itself was "put over" to these groups in the phrase "Circles of Service."

Ministerial Ethics

Is a Code Desirable, or Rules of the Game?

REV. WILLIAM H. LEACH, Buffalo, N. Y.

I sat in the office of a physician one day when a man called and asked him to take charge of his sick daughter.

"Isn't Dr. ——— treating her?" asked the physician.

"He has been but we are not satisfied and we would like to have you take the case."

"Have you told him?"

"No. Not yet."

"It will be necessary to see him and make a settlement before I can go there. I should have to know what treatment he has been giving any way."

When the man had gone away to notify the other physician he told me that the precaution was part of the code of ethics adopted by his association. They would create a mutual confidence between the physicians and eliminate any charges of case stealing. Most medical associations have similar codes and there are certain features that are part of the state statutes. Physicians are bound by law to keep information received professionally to themselves and are even protected from testifying before courts.

The legal profession also has its strict code of ethics many features of which have become law. In the state of the writer a lawyer may not seek cases by offering to accept a percentage of the amount awarded the client. In the olden days "ambulance chasing" was a rich harvest for a certain type of lawyers. A man would be disbarred for doing it now. He may not defend a suit which a partner is prosecut-

ing. Nor may he buy a note or other commercial paper at a low price in hopes to realize a greater value by bringing legal action. The punishment for these offenses is disbarment.

In contrast to these instances there seems to be little definiteness among ministers as to what constitutes good ethics. To be sure the minister is protected by law in his professional information. He can not be compelled by courts to reveal secrets given to him confidentially. But many conscientious ministers are led into embarrassing positions because of a lack of professional ethics among their fellows.

Just a few days ago a visiting minister told of an instance in his field. The competition for religious supremacy is between his church and one of a different denomination. Through some sort of a contest the children of a family of the other church were drawn into the Sunday School. He had a call from the other minister and each accused the other of bad faith. The quarrel reached out into the churches and was participated in by many and enjoyed by many more. The whole fight would have been impossible if the ministers were consciously aware of a code of professional ethics which they must not violate.

A few years ago James Clark & Co., of London, England, published a book entitled "*Letters to a Ministerial Son.*" The writer represents himself as a layman. One chapter is devoted to ministerial masonry. If the writer is really a layman it is a revelation that the lay

mind is not ignorant of the lack of fraternity among ministers. He gives his conclusions in one paragraph.

"The preachers of the brotherhood of man are not as brotherly among themselves as they might be. The household of faith hasn't much family loyalty, and its members don't mind publishing their domestic squabbles to all and sundry. If I wanted to find out the weak points of the strongest minister I know, I simply mention his name to another minister, and then listen. The detective principle, 'Set a thief to catch a thief' is capable of very wide application."

In another paragraph he reveals the type of a minister who has led him to this conclusion.

"He knows the inner history of every minister's life, the motive of his ministry, the method of his preparation, and exposes with courage and gaiety the tricks of the trade. If a commercial man followed suit, he would not simply be cut dead by respectable business men, he would run grave risks of legal prosecution for defamation of character; unless, of course, it was generally understood that he was an irresponsible fool. And this man was no fool. Would to God he were!"

We may assume that this is an exaggeration. But even so it has its challenge and on the whole we know that there is too much truth in the criticism. The minister's duties take him to many supersensitive and supercritical people. He must protect himself from their affliction if he is able.

Parish Problems

A good share of the ethical problems a minister will confront are in his own parish. Like the lawyer and the physician he should keep himself free from charges of case hunting. Oftentimes his church will insist that he violate his conscience in this respect. Then his ministry may be to teach the church to respect his ideals for the Christian minister. Many churches have an insane ideal of getting hold of people no matter what method is used or what the character of the people may be.

There are in every town certain people who are inherently unstable in their religious affections. They waver from one church to another. Grocers experience a similar type of humanity and put their name on a black list. Then when they go to a new store the proprietor looks them up and as he passes out their groceries instead of pleading for their patronage asks for cash payment. Many churches have built temporary prosperity for this type of people. A ministerial code, if established, should treat them just as the grocer and the doctor treat the floppers. They should have a chance to show that they are good for something. Too often the church has done just what it should not do. It has catered to this type of mind and used its resources to try and hold it. The ministry and the church have been cheapened by their attitude toward these people.

Then there is the new family which moves into the town. They may take a house in the territory of several competing churches. Various ministers will call. If the family should come from a Presbyterian church in another city, the Presbyterian church should have the first place in their affections. Other churches should keep out. If there is no Presbyterian church to care for them the churches that are there have the right to present their claims.

The writer is convinced that in the latter case the only honest thing for the minister to do is to invite the family to visit the churches and advise them to take time to decide where they will go. The other churches must be treated with respect. Even the off-handed remark that such and such is a good church but the people are rather cool, is unethical. An intelligent person can find that out by observation. The Christian family will appreciate the attitude of a minister who shows that he has some interest in their happiness as well as in the number of church members he secures. Denominational lines are so obliterated to-day that oftentimes a family will care to decide its church relationships by some other standard. It may care to attend a church because it is convenient or offers better Sunday School facilities. All these things will have to be considered. Then the minister who is not merely a fortune hunter, but has been building up an honest organization, will come to his reward.

The minister will face the problem of fees in his parish. When is it ethical to accept money for services? Of course it is never honest to be influenced by any presents or fees received. In the dry times of the financial year it is a severe temptation to cater to those who might pay fees. One of the writer's parishioners recently said to him, "Keep in touch with Tom. There is a prospective marriage fee there." There is a question just how far one's attitude should be determined by that possibility. In another parish it was the custom of one man to make a present in cash to the minister every time he made a pastoral call. A predecessor had boasted of the amount he had received in that way. Such case-hunting, as with the lawyer and doctor, is decidedly dishonest.

In Scotland the minister never receives fees for weddings nor funerals. These are a part of his parish tasks for which he is paid a living. In most parts of America it is now customary to pay for both. It has been justified on the grounds of the poor compensation paid ministers. The danger is that it may become such a dominant custom that many will feel the burden of Christian burial. The poor must not feel that they are under obligation to pay the minister who buries the loved one. In many churches there is an implied contract when the minister is called that to his salary will be added such fees. It will be a happy day for American churches when the ministers are paid a salary large enough to cover such incidentals.

Sometimes the minister's biggest problem is not with his present parish, but with the one he left some time ago. There may be constant appeals for him to return for funerals and weddings. In established churches the minister of the parish has control of these events. It may be said to the credit of the ministers of the evangelical churches that they are more and more looking with disfavor upon the minister who constantly goes back to perform marriages or bury the dead in the parish which he left.

There will be times when it will seem imperative. In such times all arrangements should be made through the parish pastor. He must be recognized in the service. He can't demand it himself but the visiting minister can insist before he accepts the invitation that he be informed of the plans. On the whole it is well to discourage plans of sending for the former pastor. He now has a parish of his own. He can be of inestimable help to his successor by advising him of the conditions on the field. But the harm will be greater than the good if he encourages people to come to him with matters which are the concern of the pastor of the church. He must not under any consideration allow himself to become a judge over his successor whose methods or temperament may be different from his own.

Fellowship With Ministers

Outside of parish duties the ethics of the minister will concern largely his fellowship with other men of the profession. He must not alone be honest in his own parish he must be honest to his co-workers on other fields. Professional jealousy must be avoided.

"I missed you on Sunday night," said a minister to one of his flock whom he met on the street.

"Yes," replied the layman, "I dropped in to hear Dr. Gray."

"Oh! did you? And did he preach the Gospel?"

"He certainly did."

"I am very glad," said the preacher, "but I must confess that I am surprised. I can't quite follow Dr. Gray at times."

What is the effect on the layman of a conversation like the above? It would not be heard in any other calling any more often than it is in the ministry. The layman who reports the incident insists that he went away saying under his breath, "Ministers are a lot of cads."

Professional ethics would require that a confidential relation should exist between clergymen. If parish problems are discussed in conversation they should be inviolate. The confidential relation would promote helpfulness to both men and to both fields. Church federation has done a great deal to further this relationship and churches have come to the conclusion that business reached ages ago, that they rise or fall together.

Professional ethics would require that a minister be prompt and painstaking with his

correspondence with his fellow ministers. Most of us have experienced the embarrassing delay when we have sent to another field for church letter. The correspondence may have been ignored entirely. Or perhaps after months the request is answered with the excuse that the minister was busy. As a matter of fact we have probably written such letters of apology ourselves and know that was not because we were busy but because we were so indifferent to the appeal of a fellow minister that we would not take the trouble nor time to make reply. One minister professes to have solved the difficulty. Writing the letter and enclosing one stamp didn't give results so he began to enclose two stamps—one for the correspondent to keep and the other to mail his letter. This usually brought an answer. Frankly, ministers are painfully neglectful of their correspondence with the fellow ministers.

Again professional ethics would require that a minister go carefully about adopting a sermon of a fellow minister's as his own. The violation of code is not confined to the "smash" of the profession. The minister of an upstate village church tells of having a distinguished metropolitan preacher in his congregation one Sunday morning who introduced himself at the close of the service and strongly complimented the sermon, even intimating that he found some things that he could use himself. The town preacher took a metropolitan daily which gave quite full reports of the leading sermons in the city pulpits. In a few weeks he read an outline of his own sermon. The text, main points, and even part of the illustrations were used. But another man gave the credit for them.

No minister ever produced good sermons from his own mind alone. He must work in association with others and study their sermons, methods and personality. Dr. Russell Conwell, of Philadelphia, recently preached a sermon on "The Second Mile" which he openly announced was written from suggestions received when he heard another minister preach on the subject. Preachers constantly work old themes and old material in new ways, give it their own personality. But to take a sermon or address complete would be stealing in the literary world and there is no reason why it shouldn't be stealing in the homiletical world. And it is always better when one can do so to give credit where credit belongs for material used.

"Since you quoted Dr. Trudeau's book," have had several requests for it," said the librarian to the writer a few days ago. And why not? The sermon is just as effective as it is a matter of professional courtesy to give the proper credit. The average writer as a minister is glad to have all his material repeatedly used if he is given credit for it. When Jesus of Nazareth quoted he always acknowledged the source of his information.

When playing ball there are always rules.

go by. But in addition to the league rules it is oftentimes necessary to make allowance for the condition of the diamond by agreeing to certain ground rules. So with professional ethics. Each field may be peculiar to itself and require some different agreement. But

the contention of the writer is that we sadly need a code which will specify honest and dishonest methods. Much of the regrettable controversy that goes on between churches and ministers in various communities would be eliminated if such a code were established.

Two Suggestive Services

REV. J. ELMER RUSSELL, Binghamton, N. Y.

AN ILLUMINATED CROSS SERVICE

One of the most impressive services held in our church during the past winter was named an "Illuminated Cross Service." It was worked out on the basis of the psychological fact that men and women are very sensitive to lighting effects. The theaters have long acted upon this. Why should the children of this world be wiser than the children of light?

The cross used in the service was about three feet in height and was illuminated from within, the light shining out through heavy white opal glass. It was erected at the front of the auditorium against the pipes of the organ and so back of both pulpit and choir.

The newspapers gave generous space to the plans for the service and a crowd of people came, drawn in part no doubt by the novelty of the service, and in part also by the spiritual attraction of the cross. As the audience assembled the cross was unlighted and the auditorium lighted as usual. After the organ prelude choir and congregation united in singing, "Tell me the old, old story." Then the story of the crucifixion was read from the Gospel of Luke.

Following the reading the lights of the auditorium were turned off and the church was in darkness for a moment. Then the cross was illuminated and every eye was focused upon it. In a moment the organist played "When I survey the wondrous cross," using a very appealing blending of stops. Next the hymn, "I met the good shepherd just now on the plain," was sung as a contralto solo. Then the organ played, "Just as I am without one plea," which was followed by the gospel hymn, "I gave, I gave my life for thee," sung as a soprano solo. Again the organ played a hymn, this time, "In the Cross of Christ I glory," and the choir and congregation sang one stanza of "Rock of Ages." While the church was still lighted by the cross the pastor led in prayer. After the prayer the auditorium lights were turned on and those in the cross turned off.

The service then proceeded as usual. The offering was taken. The quartette sang. The pastor preached on the question, "How Does the Cross of Jesus Help Us?" After the benediction, while the cross was again illuminated and the auditorium lights turned off, the chimes played "There is a green hill far away."

AN EVENING WITH HYMNS OF THE CHURCH UNIVERSAL

A special service of music was held recently called "An Evening with Hymns of the Church Universal." Twelve hymns were selected. They were written by poets of twelve of the historic branches of the Christian Church. These hymns were either played on the great organ or sung by choir and congregation.

The idea underneath the service was to show how in spite of their superficial differences there is a great unity which binds together churches of every name and sign. When it comes to doctrinal points we may differ, but when it comes to prayer and praise we are one.

The following is the arrangement of the service:

1. A Greek Catholic Hymn—"Art Thou Weary, Art Thou Languid?" (Sung by choir and congregation).

2. A Unitarian Hymn—"Nearer My God to Thee." (Played by the organ with French horn as solo stop).

3. Responsive Reading.

4. A Jewish Hymn—"The Lord is My Shepherd." (Sung as a duet).

5. An Episcopalian Hymn—"Abide with Me." (Played by the organ with clarinet as solo stop).

6. A Lutheran Hymn—"A Mighty Fortress is Our God." (Played by the organ flutes, gradually coming to full organ).

7. Prayer.

8. A Universalist Hymn—"The Sweet Bye and Bye." (Played by the organ, with the vox humana as solo stop).

9. A Baptist Hymn—"He Leadeth Me." (Sung by Choir and Congregation).

10. Offertory.

11. A Methodist Hymn—"Jesus, Lover of My Soul." (Sung as a contralto solo to the tune of "Refuge").

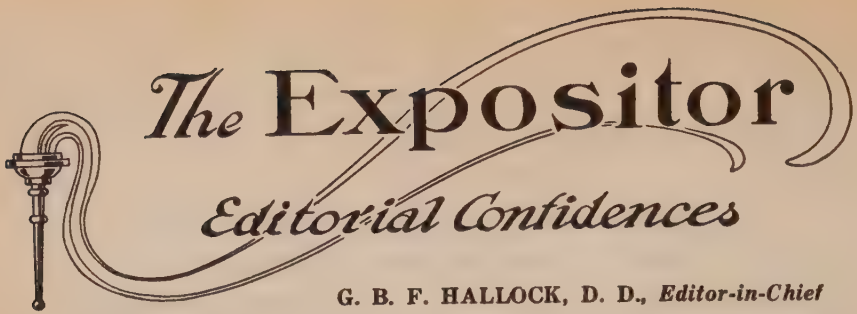
12. A Congregationalist Hymn—"O Master Let Me Walk With Thee." (Played by the organ with the English horn as solo stop).

13. A Hymn of the Society of Friends—"Immortal Love Forever Full, Forever Flowing Free." (Played by the organ with the harp as solo stop).

14. A Presbyterian Hymn—"O Love That Wilt Not Let Me Go." (Sung by choir and congregation).

15. Benediction.

16. A Roman Catholic Hymn—"Jerusalem the Golden." (Played by the chimes).



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D. D., *Editor-in-Chief*

WE WELCOME MR. RAMSEY

The power behind the throne in a magazine office is the business manager. Though he has been several weeks in the position, this is our first opportunity editorially to welcome and introduce to *Expositor* readers our new Business Manager, Mr. Joseph McCray Ramsey. Though well trained and experienced in business, we are sure that both our readers and all with whom the Business Office has dealings will be especially appreciative of the fact that he has had also theological education and pastoral life. He is in the prime of life, in the thirties. Our many Lutheran subscribers will scarcely need an introduction, for he is a son of the Rev. Alfred Ramsey, D.D., so long occupying the Chair of Historical Theology in the English Lutheran Theological Seminary, Chicago, formerly pastor of St. John's English Lutheran Church, Minneapolis.

Our Mr. Ramsey was educated in the schools of Minneapolis and Chicago and in a collegiate way at Greenville, Pa., and Wheaton, Illinois. He graduated from the English Lutheran Theological Seminary, Chicago, in 1917. He served in the missionary field at Moorhead, Minnesota, and had a pastorate at Waterloo, Wisconsin. He relinquished a position of four years' standing and successful business experience in connection with the West Side Young Men's Christian Association, Cleveland, Ohio, to come to us. He will be found the better business man for his religious training, and at the same time more appreciative and considerate in dealing with our clerical constituency from his ministerial education and experience.

It is an interesting fact that our sainted Mr. F. M. Barton, founder of this magazine, had close connection with, and love for, the "Boys" Y. M. C. A. in which Mr. Ramsey has had such a rich experience.

MORAL FORCES MAKING FOR AMERICAN PROGRESS

This is our July number, and July is the month of patriotism. What are some of the moral forces making for American progress? "Righteousness exalteth a nation; but sin is a reproach to any people." An Armenian, shrewd, courtly, as many of them are, was asked if he was happy in America. He answered: "Good country, good work, good pay,

good food," and paused, his thought not yet complete. Then, with a look of perplexity and pain, he added, "Too much sinner."

A missionary who had seen thirty years of service and was on her third furlough, was asked by a lady if the United States really seemed like a Christian land to her. She replied: "The contrast with a heathen land is thrilling. The longer I am here the more I realize the difference between it and a heathen land. Undoubtedly there are great evils here; but for all that the moral tone is high, and there is an atmosphere of true religion. I felt the difference as soon as I landed, and it has grown upon me every day."

A writer for the Church Peace Union says: "The United States can show how a nation can be a gentleman as an individual can be. It has twice happened, and astonished the world. One was the relinquishing of Cuba, and the other was in remitting the great debt China owed her as indemnity for the Boxer uprising. China owed the United States fourteen million dollars. The United States played the gentleman and remitted a large part of this sum. That one act is a better defense to the United States from attack by China than a fleet of gunboats covering the whole Pacific. China simply cannot make war with the United States after that act. She is now sending five hundred students a year to this country on the interest of this money, putting them in our colleges. This deed also attracted the attention of other nations, and even the most warlike said, 'That is better than war.'"

A righteous nation is a glorious nation. A nation that trusts in God is a glorious nation. Such a nation has the glory of prosperity and liberty. Pride is a great peril to any nation. The nation that forgets God is in great peril. Trusting in wealth brings great peril. Trust in God makes for true progress. Our nation is not what we wish it were. But let us note its blessings and press forward toward the best things.

THE BIRTHPLACE OF AMERICAN INDEPENDENCE

(See Our Cover Picture)

Knowing the patriotism of the readers of *The Expositor* we could think of nothing more interesting or appropriate for the cover of our July number than the excellent picture we

have secured of the historic Old Liberty Bell from Independence Hall, Philadelphia. The "Liberty Bell" was first imported from England in 1753. It was cracked in the first ringing after its arrival and recast in Philadelphia the same year. Upon the fillets around it were cast (twenty-three years before the Declaration of Independence) the prophetic words: "Proclaim liberty throughout all the land, and unto the inhabitants thereof." After the first reading of the Declaration it was rung for more than two hours, with the firing of cannon and the beating of drums. It is a never-to-be-forgotten memento of the great conflict which set us up as a free and unhampered nation. Who in America does not know the story of how when the British stormed Brandywine, in 1777, the bell was taken down from its place in Independence Hall and taken fifty miles on a farmer's wagon to be hidden under a church floor for over a year? The present crack occurred in 1835, when it was being tolled at the death of John Marshall, Chief Justice of the United States. Though it does not ring, it still stands for the voice of a free people—"The Silenced Bell That Still Rings True." Probably no relic of those early times is more precious to the American people.

There are interesting scenes and surroundings connected with the birthday of our nation. It was in the room of Independence Hall now known as "Independence Chamber," in June, 1775, on motion of Thomas Johnson of Maryland, that George Washington was unanimously elected Commander-in-Chief of the armies then raised and to be raised for the defence of America. But above all, it was here on the 7th of June, 1776, John Hancock occupying the President's chair, that the memorable act was initiated which sanctifies the whole building and gives it an unfailing interest to all who love our country and the cause of liberty.

The colonies had for years chafed under the oppressive acts of the mother country. Through the Continental Congress the people had spoken out from time to time in no uncertain words against the wrongs inflicted upon them, and it was evident to observing minds that a crisis was approaching.

In May, 1776, the Colonial Congress again assembled. After it had been in session twenty days Richard Henry Lee of Virginia offered and John Adams of Massachusetts seconded the following resolution: "That these united colonies are, and of right ought to be, free and independent states; and that all political connection between us and the state of Great Britain is, and of right ought to be, totally dissolved." When Lee offered this resolution, around the room were sitting men who for weeks and months had been toiling to bring their countrymen to this point—John Adams, Samuel Adams, Gerry, Bartlett, Chase, McKean, Whipple, Dickenson, Robert Morris, Willing and many others. The first of July was fixed for further consideration of the sub-

ject, and on the second the famous resolution was adopted. In the mean time a committee consisting of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston had been appointed to prepare a fuller declaration of independence. This celebrated paper was drawn up by Mr. Jefferson, the chairman of the committee, being only slightly modified in some parts, as it now stands, at the suggestion of other members. It came up for final action on the 4th day of July, when it received the unanimous vote of all the representatives of the Colonies, and the United States became a nation!

The general impression is that the Declaration of Independence was signed upon the fourth day of July, 1776; but history tells us that upon that day it was adopted by the Congress and ordered to be engrossed on parchment, but that it was not until a few days afterwards that it was signed by John Hancock and the others.

It is said that a degree of deep solemnity pervaded the Congress while the process of signing was going on; but just as the last signer had written his name John Adams broke the ominous silence, "Now gentlemen, we must all hang together," and Dr. Franklin quickly and grimly replied, "Yes, or we shall surely hang separately."

The fact is, the farther we are removed in point of time from that day and those men, the more truly marvelous do what they said and did appear. But our fathers builded better than they knew. God is as much the God of nations as he was in the times of Moses and Joshua and David and Solomon, and we believe that through all those trying times he was guiding our national destiny, and that it was his purpose to give us this "land of the free and home of the brave" in order that he might work out through all the earth a higher good for mankind.

WALDENSIANS AND ITALY

Italy is in many ways the brightest spot in Continental Europe. Signs of industrial and economic revival are apparent everywhere. The political skies have been cleared in a marvellous fashion. Education and religion are likewise having a new day. Not only is the Roman Catholic Church aroused to fresh endeavor, but the little minorities of Protestantism are putting forth their greatest efforts. For Italy needs the living Christ more than ever. The ancient Waldensian Church after centuries of persecution and sufferings seems to have come to her great day. American travelers are bringing gratifying reports of the success of the evangelistic work and the program of Christian education now being promoted by the Waldensians in more than one hundred and fifty centers from the Alps in the Northwest to Sicily. American support towards the missionary program of this dynamic little people, the only national evangelical Church in Italy, is once more increasing to-

wards its pre-war standards. The agency which is working toward this end is the American Waldensian Aid Society of New York, with its forty and more branches. It deserves success in its efforts to back up this wonderful witness-bearing people.

WILLS WEAK AND WOBBLY

A hustling young solicitor for a farm journal was canvassing in a rural community, trying to make two subscriptions grow where only one grew before. He approached an old farmer who was leaning against a rickety fence in front of a dilapidated house, reflectively chewing a wisp of hay which dangled across a chin bristling with a two-weeks' growth of beard.

"My paper will be of immense value to you," argued the solicitor. "By reading it you will be able to do better farming, do it more economically, and you will naturally make more money."

The farmer shook his head, decisively.

"Nope," he said, "taint no use fer me to read yer paper, young feller. I ain't farmin' now as good as I know how."

The incident suggests the thought that most of us, like that farmer, are not doing as well as we know how. And the worst of it is, most of us never will. It isn't instruction and opportunities we need so much as incentive and determination to make effective use of that which we already have. We realize that we can do almost anything we will to do, but our wills are weak and wobbly.

THE EDITOR'S WAIL

Getting up a publication is no picnic. If we print jokes, folks say we are silly; if we don't, they say we lack variety; if we publish things from other magazines they say we are too lazy to write. If we don't go to church, we are heathens; if we go, we are hypocrites. If we stay in the office, we ought to be out hustling for news; if we hustle for news, we are not attending to business in the office. If we wear old clothes, we are slovens. If we wear new clothes, they are not paid for. What is a poor editor to do, anyhow? Like as not, some one will say we swiped this from an exchange. So we did.

THE SUMMER CONFERENCES

An important method of developing the spiritual lives of our young people, the value of which is not appreciated by many of the older church members, is that of gathering them together at summer conferences for a week or more of instruction, training and the expression of the Christian life. To be sure, the number of young people attending such conferences has greatly increased, but it remains true that the majority of the churches which would benefit most from the development of the vigorous young Christians among their members ignore the value of such conferences. Each church, especially each church

in the country or the small towns, should see to it that at least one or more of their young people is given an opportunity to secure the benefit of one of these helpful gatherings. For the church's own good, to say nothing of the value to the young people themselves, each church should have representatives at one of the young people's conferences to be held this summer.

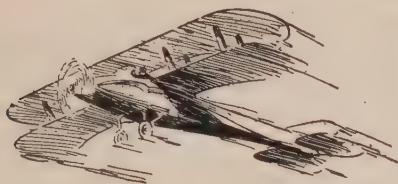
PUT THE BOOZE BUYER IN JAIL

It is a mighty good sign when the bootleggers' "respectable" patrons are beginning to be held as criminals. "You witnesses who are supposed to represent property, respectability, and social position—what are you, after all, but participants in crime, instigators of crime?" So said Judge William M. Maltbie a few weeks ago to a number of "respectable" citizens of Hartford, Conn., called in the trial of two bootleggers who had pleaded guilty of violating the U. S. Constitution and the Volstead Enforcement Act by peddling alcoholic liquors to the persons whom the judge was addressing. The judge continued: "These men here have pleaded guilty to breaking the laws of their country, not in any outburst of passion, but coldly and consciously, in order to secure a portion of the results of an illegal traffic. And they have done it to get your money. Not only have they broken the laws in this respect, but the trade which they represent drags after it every manner of violence up to murder, smuggling, piracy, and worst of all, bribery and corruption, which reach out to every man who tries to enforce these particular laws of his country. And the trail of those crimes leads right to the door of you who have come here and told that you have played a part in it. It is your money that causes it. There's many a man sitting in that pen over there who is deserving of more leniency at the hands of the Court and the public than you are."

What degree of mental and moral development shall be credited to the so-called "gentle man" of wealth and culture who places his selfish and sensual weakness for whiskey or wine ahead of his duty to his country and of his obligations as a citizen?

The favorite complaint of the booze-craving, law-breaking patrons of the bootleggers is that prohibition was suddenly "put over" by a minority against the nation's wishes. Nothing could be less true. The prohibition movement began more than half a century ago, with awakened, spiritual womanhood as its pioneers. Such organizations as the W. C. T. U. and the Anti-Saloon League were formed only after long years of educational work. These organizations and others carried on the battle during decades of time. When the Prohibition Amendment passed Congress it represented the deliberate sentiment of the country. And that sentiment is stronger to-day

than ever it was. Neither political party will dare to put a wet plank in its platform. Prohibition has come to stay. There are too many social, moral, spiritual and commercial advantages back of it for a change for the worse to come.



Views From Our Aeroplane By the Sky Pilot

TOO MANY PRELIMINARIES

Dr. Charles M. Sheldon suggests that upon his tomb be placed these words: "Here lies a man who thought he had a sermon to preach. He longed to preach it, but he was killed by the 'preliminaries'." Organ prelude, doxology, invocation, response, solo, responsive reading, anthem, hymn, duet, scripture, prayer, response, second anthem, notices, solo, offering, offertory, gloria hymn, sermon, hymn, benediction, postlude! He says that the minister watches the hands of the clock move around to about 11:50 and then begins his sermon with the knowledge that he "must close on time."

SERMONIZING

Dr. Stalker, in the "Preacher and His Models," quotes the following rhyme on the method of constructing and delivering a sermon. He says that although he never succeeded in coming up to its standard, yet it often floated before him with advantage in the hours of composition:

"Begin low;
Proceed slow;
Rise higher;
Take fire;
When most impressed
Be self-possessed;
To spirit wed form;
Sit down in a storm."

A PREACHER FROM HEAVEN

When Dr. Rice was at the head of the Theological Seminary at Prince Edward, a parish in Virginia sent to him for a minister. Of course they wanted all the gifts and graces—a scholar, orator, pastor, fine writer, and a perfect gentleman—all for four hundred dollars a year. Dr. Rice answered by advising them to send to Heaven for Dr. Dwight. "He was the only such man he knew; and as he had been living a good while on spiritual food, he might possibly live on four hundred dollars.

HOW PREACH?

The Gospel is a fact, therefore tell it simply. It is a joyful fact, therefore tell it cheerily. It is an entrusted fact, therefore tell it faithfully. It is a fact of infinite moment, therefore tell it earnestly. It is a fact of infinite love, therefore tell it affectionately. It is a fact difficult of comprehension to many, therefore tell it with illustration. It is a fact about a person, therefore preach Christ.

ALTITUDES, LATITUDES, PLATITUDES

A preacher should not be a man of altitudes, latitudes or platitudes. Jesus does not propose to submit to a referendum every so often how the Scriptures shall be interpreted by those selected to represent him. Neither does he intend to submit to a vote of Greater New York whether the Decalogue shall be abrogated, modified or repealed. It is not for us to stand before the world apologizing for Jesus Christ. It is for us to stand before the world telling people what Jesus Christ told us to tell.

DOCTRINE

The minister who preaches doctrinal sermons discreetly, scripturally, and with needful and proper illustrations, other things being equal, will have a strong and spiritually-minded church.

HOLY BOLDNESS

"Great is my boldness of speech toward you," said Paul to the church in Corinth. He was not afraid to preach a whole gospel, and he knew that, with courage in his heart and God on his side he could meet and overcome every opposition.

WASHINGTON-PIE SERMON

John Kendrick Bangs says: "My Uncle Jed was a preacher, and he used to speak entirely from notes which he would make out the night before and place in the pocket of his black coat. I took the notes of his next day's sermon out of his pocket one Saturday night and put in their stead a receipt for what we called 'Washington pie'—and a very good pie it was. I have never regretted that trick of my boyhood, although my particular uncle gave me a distressingly acrid and dreary lecture on my certain future when he found out what happened. Yet, what did happen, though mischievously intended, resulted in great good, for when the dear old gentleman stood up in the pulpit and started to preach the next morning, with the receipt for a Washington pie as the only available note at hand, he pulled himself together and preached off-hand the finest sermon of his life, and he discovered then the secret of his after success. He became known ultimately as one of the most brilliant preachers of his time, and from that moment never went into the pulpit with any fictitious aids to his memory."

Methods of Church Work

E. A. KING, Editor

July is here again and with it a long list of ministerial problems. Summer slump, some men call it, and in some places it is worse than that. No rule can be laid down that will fit every case, because we have to think of conditions as they exist, North, South, East and West. The writer has lived in these four sections, including the Middle West and each section is a law unto itself.

In a general way we may say that the church faces two possibilities. One is to give up the struggle and plan such simple service as will carry through the season without entire shipwreck. This means closing the evening service, giving up the Sunday School, the prayer meeting and concentrating upon the morning service.

The other way would be to increase effort by careful planning and not give up anything. This would imply, however, a change in the character of all the activities to meet the needs of the field in warm weather. It may mean the addition of a Daily Vacation Bible School. Possibly it would necessitate out-door-meetings, union services, outings of various kinds, and summer conferences. The idea involved in this latter plan is the conquest of summer conditions for the Kingdom of God.

Each year in our July issue we discuss the minister's vacation. What is the best thing to do? After years of experiment and observation we are confident that every minister should get away from his church sometime during the summer. He needs the change, and his people need it. A congregation has a lot of grace and patience if it can stand hearing and seeing the same preacher all the time. If you get away from them you will be better liked when you return. Even if you exchange pulpits with a brother in some other city and preach the best of your old sermons, that experience will do you a lot of good. For the good of the church and for your own good plan a vacation of some kind this summer.

There is another matter of importance we wish to emphasize and that is the business side of life. We are thinking now of the many accidents that are taking place. Automobile accidents are crippling our people right and left. Ministers are among those who are hurt. Some of them are killed outright. In the cemetery one reads epitaphs like this, "A thoughtful and loving husband," but in town the neighbors say, "Poor Mrs. Jones, Mr. Jones left her nothing." A minister has a duty to perform toward his family and that particular duty can best be performed through safe insurance against accident, sickness and death. This magazine carries advertisements of reliable organizations especially designed for

clergymen that will, for a small amount of ready money, make provision for yourself and family. Then, too, in many of our denominations there are plans for the producing of annuities for old age. No minister has done his full Christian duty until he has made suitable provision for his family in case of his sickness and death, and his own old age. In these matters are straightened out during the summer time great gains will have been made.

We suggest that the summertime is a good time to read. Suppose we read some new books on the "Life of Christ." We may be tempted to think we know all about it now but a preacher needs to see old subjects in new lights. He needs to keep fresh, to have something different to say, though he still make the same emphasis. Here are a few books that the writer has found valuable:

"Life of Christ" by Giovanni Papini, Harcourt Brace & Co., N. Y., \$3.50. "Jesus of Nazareth" by George A. Barton, Macmillan Co., N. Y., \$2.00. "Some Aspects of the Life of Jesus" by Georges Berguer. This is an application of the method and discoveries of psycho-analysis to the life of Jesus, Harcourt Brace & Co., N. Y. "The Historicity of Jesus" by Shirley Jackson Case, The University of Chicago Press, Chicago, \$1.50. "The Aquarian Gospel of Jesus the Christ" by Levi Dowling, E. S. Dowling, Los Angeles, Calif.

Here are several interesting angles from which to view the life of Christ and inspiring material for many sermons. We suggest elsewhere books of a different character to take along on vacation. We hope that many of our readers will send us account of their summer work. Send everything that has to do with this department to Rev. Elisha A. King, 161 Drexel Avenue, Miami Beach, Fla.

JULY SERMONS

Rev. Herman P. Guhse

"The Luggage of Life"

"Refreshing Springs"

"In the Cool of the Evening"

"God's Primeval Temples"

MAKING GOOD USE OF SUMMER

Rev. Geo. B. Smith, Liberty, N. Y., writes that during July and August his Sunday School has frequent special lessons. A postcard was sent to each pupil. On the left end was the picture of a Tepee and under it were the words, "Welcome to our Tepee." The invitation was very bright and is as follows:

"We will hold a sacred pow-wow at high noon this coming Sunday to discover how the Cree Indians learned to read, and what wonderful things they read. As you arrive at the

door you will be magically transformed into an Indian! The Big Chief will preside. Big Pale Face will be there. Leave the papooses in their room upstairs! This will be a mighty gathering. Young Braves and Fair Maidens attend! Invite all Braves and Squaws in your homes to attend. When the sun is exactly overhead!"

TAKING CARE OF THE FLAG

July is a good time to remind ourselves that there are certain rules concerning the use of the flag which all loyal Americans should know and obey. When the flag is carried along the street, those who are walking should halt when the flag appears, and those who are sitting ought to rise and stand quietly until the flag has passed by. When the flag is hung on the outside of a house or on the wall of a room it should never be draped in the center or hung where it may touch the ground, or so that any one has to lean against or sit upon it. Whenever possible, it should be hung on a pole, and not fastened to a window. When not feasible to use a staff, place the flag with the field in the upper left-hand corner. If the flag is hung with stripes running up and down, which is not the right way to hang our flag, the union should be in the upper right-hand corner.

Whenever the flags of other nations are used the American flag should always be above the others. The flag should never be displayed before sunrise, and should be taken down at sunset. There are only three buildings in America upon which the flag may fly both day and night, and those are the National Capitol, the House of Representatives, and the Senate office building. Whenever the flag has to be hung at half mast, as a sign of mourning, and always on the morning of Memorial Day, it should first be raised to the top of the pole, and then lowered to position, which is properly the width of the flag from the top of the pole. The same rule holds in regard to lowering the flag when it is at half mast. It must be raised to the top first and then lowered.

The proper care of the flag requires that it shall be treated with respect at all times. It must be protected from storms and from everything that will unnecessarily dim its colors or mar its beauty.—*Exchange.*

CHURCH PUBLICITY

Rev. A. W. Lewis, Long Pine, Nebraska
It pays to advertise. This is especially true of the church now when we can advertise without money and without price. Nearly all secular papers are willing to publish free all Church notes and notices. This is characteristic of these times and a good sign. A few years ago the papers had to be paid to publish any religious things, but now the public sentiment is so much higher that religious reading is "good copy."

I believe in a weekly church calendar or bulletin with Sunday and week programs with

names and addresses of officers, with helpful notes. I believe yet more in utilizing the local newspapers. The constituency is larger and it gives a higher tone to the paper. It certainly saves a lot of trouble and expense. I regularly write my church notes, giving a brief itemized account of what the Church has done during the week, and announcing some coming events. But my chief "copy" is a synopsis of my sermons and addresses on Sunday. Those that cannot be present are glad to get the gist of what they missed. If the sermons are alive and touching life, many who do not go to church read them. The larger the space, if well filled, the more the Church is brought before the community. The Church is worth advertising and the constituency wants to see that it is alive.

In a former pastorate I gave one hundred sermons on "Character." A local paper, which never before had published sermons, printed my morning sermon in full, from two long columns to three and a half. I left that city of 6,000 inhabitants before the series was complete, but the paper continued to publish the sermons until the last was number one hundred. I have had always to begin with short notes and then I was able gradually to enlarge my copy until the church was adequately represented. I feel that merely advertising what we plan to do is less worth while than stating what we really have done. "Nothing succeeds like success." "Let not him that girdeth on his armor boast himself as he that putteth it off."

THE VISITOR'S CARD

This card is used in the Christian Church, Canton, Pa.

Visitor's Card

We are pleased to have you worship with us to-day. Feel at home. This is God's House, and all we are brethren. We would like you to meet our minister at the close of the service.

Will you kindly make a record of your visit and fill out this card and drop in the Offertory Plate?

Name
Where from
Church (if any)

Edwin Wyle, Minister.

**HAVE YOUR OFFERING ENVELOPES
PRINTED NOW**

This is the month to send in your order for 1925 offering envelopes. At this season of the year you can get a good discount. If you wait until December all the printing plants will be over crowded with work, the prices will be more and you will have to wait. Do it now!

**A NEVER FAILING PLAN FOR SECURING
NEW MEMBERS**

A businesslike plan for recruiting new members is presented by L. T. Warner and Rev. W. H. Day in *The American Missionary*. If

each church would carefully study this plan during the summer and be ready to launch it in the fall thousands of new members would be added to our churches this coming year.

The article cites churches where the plan has been used and 262, 263 and 139 new members added in one year. The plan is as follows:

Preliminary Survey. The first thing to do is to prepare the list of people in the parish who are not members of the church. Most churches have a more or less complete list of those who may be called the church constituency; those who are attendants but not members, those who call this their church even though they do not attend regularly, those who have children or other members of the family in the church or Sunday School or young people's societies—in short, those for whom the church is spiritually responsible. This list will show the magnitude of the task and the size of the opportunity.

The list should contain in separate groups adolescents who ought to be brought into church membership by methods of Christian nurture, and adults to be reached by direct invitation to church attendance or membership.

Set a goal for a definite period, as, the calendar year or for the next communion service after Lent. And the amount should be reasonable but call for good, faithful work.

The period of real committee activity should be comparatively short. It can usually be concentrated into about six weeks before Easter and three weeks before a late Autumn communion service.

At the first meeting of the committee present the facts shown by the survey, explain the organization and method of work. Teams may be of any size, but five is a good number. An executive committee can be constituted from the officers and from the preliminary committee.

Assign the names to teams and to committee-men individually. Read each name aloud and have it chosen by the man best fitted to see that particular person. This is a slow process but much more efficient than assigning names by locality or in assorted groups to team.

Regular Meetings of Committee. The meeting will ordinarily be most successful if at a meal, possibly at the church before the mid-week meeting. The fellowship and inspiration that obtains at a large and enthusiastic attendance is important. It is wise to send each member of the large committee a notice reaching him two days before the meeting, and followed by the captains telephoning their teams the day of the meeting. The membership of the committee can be increased from week to week by inviting others who may be interested. Set new church members to work.

The Committee at Work. Each committee-man takes one or more names of persons to be asked into church membership, or urged to regular attendance and participation in the

work of the church. The visit on such occasions may be formal or casual according to circumstances. Many times the most effective time to speak to a man on the subject is at casual meeting, for it emphasizes the naturalness of the step he is asked to take. It need to appear a normal step for an upright man to join a church. On the other hand, especially with new people in town, a formal call is in place.

Cooperating Committees. Although we have been speaking of men inviting men into church membership, it is important to secure the cooperation of all other forces that can be enlisted for membership work among men, women and children. The men's membership committee should secure cooperation from

- (1) A women's committee which should be invited to meet occasionally during each campaign with the men's committee. Frequent names will be referred to the women's committee by the men's committee, or vice versa.
- (2) An older boys' committee which might meet with the men's committee occasionally, though not desirable at every meeting of the campaign. The older young men in the Sunday School and the other boys in the teens, would be the special field of this group.
- (3) The Sunday School teachers and officers.

the Board of Ushers and the Young People's Society Lookout Committee can all furnish splendid cooperation.

Undergirding by Prayer. Before and during the intensive campaign there should be definite prayer by the men of the committee, by the church at its service, and by individuals privately and at family worship. The campaign is intentionally methodical, practical, a businesslike, but it cannot be successful by method alone. The spirit of the group must be the true spirit of prayer, and the whole church must support the work with intercession of a most definite sort. It is a good time to ask the members of the church to join the fellowship of intercession as outlined in "The Fellowship of Prayer."

Essentials to Success. 1. The enlistment of the ablest, most practical, most influential men in the church. 2. The throwing of responsibility for membership recruiting upon laymen of the church, instead of confining to the pastor and a few special workers. 3. The giving to each worker a definite task and showing concrete evidence of progress toward a definite goal. 4. The thoroughness with which the whole church faces the whole task. 5. The personal faithfulness of the workers and of the members of the church in work and prayer.

LOANING BOOKS IN SARDIS

In Sardis, Miss., there is a preacher who prepares one of the meatiest calendars that ever comes to our desk. It is all done on mimeograph. He signs his name Brother Randolph. He must sit up nights to find

rich material with which he packs his pages. Among the items in one edition we found this reference to loaning books. It is good enough to use elsewhere:

The Pastor has a number of good books that he would like to have people read, but the delay in returning some that have gone out makes him fear that it is dangerous to lend books in Sardis. Books are now very expensive and as we have no town library, those who have good books can serve the community by lending them, but no one wants to lose books which he values. So keep no book more than two weeks unless you see the owner and arrange for a longer time.

THE RADIO'S PROGRAM

We are beginning to hear complaints that the radio is keeping people away from church. The following paragraph is taken from the bulletin of the Gethsemane Evangelical Lutheran Church, Philadelphia, Pa.

Have You a Radio? If you have, and have given the excuse that you don't have to come to church to listen to a sermon but can sit at home and do it, and have absented yourself from church because of it, what is your answer to the following questions: Do you expect the minister to whom you listened to visit you when you are sick; to comfort you in distress or to help you when in want; to baptize, and confirm your children and bury your dead; to administer to your every need as it may arise? Or will you go to the pastor of the church which you have neglected, and whose sermons "were not good enough" or "not interesting enough" and who has had to preach to the empty pew where you should have sat? Is this the truth? If it is only partially true and applies to you, don't you think it well to decide to do different?

A PERSONAL WORKER'S GUIDE

A booklet, "Work That Wins," (as a business man sees it) has recently come to our desk. It has 32 pages filled with wise words, scripture passages, and various comments for personal workers. Over 300,000 copies have been distributed free, but now it costs 3 cents a copy, 25c for 10, \$2.35 for 100. Write to Christian Service Secretary, Y. M. C. A., 19 La Salle St., Chicago, Ill.

NEW VOTERS

A practical suggestion for the Fourth of July is to have a patriotic celebration honoring the new voters who, now twenty-one, will register and vote for the first time this fall. There might be a "good citizenship" program with speeches and music and the presentation of citizenship certificates by the proper city official.

The following literature, "Citizenship Day Program, July 4, 1923," by Mrs. Albion F. Bacon, "Citizenship Day Program," "Supplement of Songs," may be secured of the General

Church Attendance STIMULATORS

A series of 17 cards $3\frac{1}{2} \times 5\frac{1}{2}$ inches, printed in two colors featuring pointed paragraphs about church attendance.

60c per hundred—\$5 per thousand
(Adding church or your name, 50c extra—any amount)

Start the New Year right—boost your church
Free catalog of church helps on request.

Woolverton Printing Co.

Cedar Falls, Ia.



Federation of Women's Clubs, 1734 N. St., N. W., Washington, D. C. We think these are for free distribution but it would be courteous to enclose postage at least.

Will our readers tell us of any such celebration that they know about? Send postal card report to Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Fla.

RESPONSIBILITY

How many ministers have to struggle with the lack of the sense of responsibility on the part of their church members! Bishop Ernest G. Richardson says this about responsibility:

Responsibility is the ability to respond to obligations.

Unless there is the ability to respond, there is no responsibility.

Duty always involves ability to meet the obligation, otherwise it is not a duty.

The Almighty never expects of us anything unreasonable or impossible.

A GROUND BREAKING SERVICE

Rev. Lawrence A. Stahl, pastor of the Brownsdale Methodist Episcopal church, Nixon Station, Renfre, Pa., has a service for ground breaking in preparation for a new church building. It is a dedication of the ground and is as follows:

The Gloria Patri—By Audience
Responsive Scripture Lesson

Pastor:—The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.

People:—For he hath founded it upon the seas, and established it upon the floods.

Pastor:—The heavens declare the glory of God; and the firmament sheweth his handy work.

People:—Day unto day uttereth speech, and night unto night sheweth knowledge.

Pastor:—And God said: "Let the waters under the heavens be gathered together unto one place, and let the dry land appear;" and it was so.

People:—And God called the dry land earth, and the gathering together of the waters called he seas; and God saw that it was good.

Prayer

Dedicatory Responsive

Pastor:—Holy, Blessed and Glorious Trinity;

Three persons and one God:

People:—To Thee we dedicate this ground.

Pastor:—Father of Our Lord, Jesus Christ;

Our Father which art in heaven:

People:—To Thee we dedicate this ground.

Pastor:—Son of God, the Only Begotten of the

Father, head of the body, which is the

Church; head of all things to the Church;

Prophet, Priest and King of Thy people:

People:—To Thee we dedicate this ground.

Pastor:—God, the Holy Ghost, proceeding

from the Father and the Son; given to

be our abiding teacher, Sanctifier and

Comforter; Lord and giver of Life;

People:—To Thee we dedicate this ground.

The Apostles' Creed

Hymn, "All People That on Earth Do Dwell."

Tune: Old Hundred.

Address

Offering

Hymn, "O For a Thousand Tongues to Sing."

Tune: Azmon C. M.

Ground Breaking

Hymn, "We Give Thee But Thine Own."

Tune: St. Thomas S. M.

Announcements

Doxology

Benediction

The actual ground breaking was participated in by representatives of the Church, Sunday School, Building Committee, Official Board, Public School, Community Hall Association and the Business Interests.

Mr. Stahl says in his letter, "When we came to the ground-breaking part I tried to tie up the community to the church. As each representative came up to break the ground he made a few remarks stating what relation he bore to the church."

A GOOD SUMMERTIME INVITATION TO CHURCH

Rev. Charles L. Hunter, pastor of the First Baptist Church, Huntington, Pa., has been preaching some "Roadside Sermons" and his invitation is original.

There is a picture of the church on the first inside page, with name, etc. Under it are the words, "Park Here Sunday Evenings 7:30 to 9." The topics are in squares at the top and bottom of the pages. "Keep to the Right," "Detour," "Fifteen Mile Limit Enforced," "Free Air! Gas and Oil For Sale." Other squares contain these words: "Do You Believe in Signs?" "Drive Slow and See Our City, Drive Fast and See Our Jail," "Danger, Sharp Curve Ahead," "Road Closed for Repairs."

Under "Keep to the Right" we find the following:

They stopped with a terrific jolt as the car ran up a steep bank. No one was hurt. "Didn't you see that sign?" "Yes, that was

the trouble." "What do you mean?" "Why I kept to the right of the sign but the road turned to the left." Load up your car Sunday evening and come to the Baptist Church. It will help you to go right.

Under "Detour" is this:

"Looks as though you had plenty of rain up here." "Too much for the crops." "Will you lose much?" "Oh! no! what I lose in crops I'll make up hauling you fellows out of mud holes." That farmer has learned one of the secrets of happiness. Getting good out of everything. There'll be some good points in this talk that you don't want to miss. Park your car at Sixth and Mifflin and come in.

The following gives point to his sermon on "Fifteen Mile Limit Enforced":

In a neighboring Sunday School the teacher was instructing in the Creed. "Now who can tell me what is meant by 'the quick and the dead.'" "Please, ma'am," replied the little son of the new autoist, "the quick are those that get out of the way and the dead ones are those that don't." We all need to slow up now and then. Rest your car and yourself with us awhile next Sunday Evening.

The folder has on its cover a picture of an automobile.

SOME BOOKS TO READ THIS SUMMER

Perhaps during July and August there will be leisure to read. We suggest the following books:

"India in Ferment," Claude H. Van Tyne, D. Appleton & Co., N. Y., \$2.00. "Seeing Life's Whole," Henry Churchill King, Macmillan Co., N. Y., \$1.50. "The Lost Radiance of the Christian Religion," L. P. Jacks, George H. Doran Co., N. Y. 75c. "As I Like It," William Lyon Phelps, Charles Scribner's Sons, N. Y., \$2.00. "Victor Hugo: His Work and Love," Andrew C. P. Haggard, George H. Doran Co., N. Y., \$6.00. "Love Affairs of Great Musicians," Rupert Hughes, The St. Botolph Society, Boston, \$4.00. "Children of the Age," Knut Hamsun, Alfred A. Knopf, N. Y., \$2.50. "Never the Twain Shall Meet," Peter B. Kyne, Cosmopolitan Book Corporation, N. Y., \$2.00. "The Lotus Woman," Nathan Gallizier, The Page Company, Boston, \$1.90. "The Human Side of Hawaii," Rev. Albert W. Palmer, The Pilgrim Press, Boston, \$2.00.

"THIS CARD DID THE TRICK"

We have a post card signed A. J. Archibald with no name of city or church, but it is one of the best of methods. The printing on the card is as follows:

Dear Friend:

Sunday evening, February 24th at 6:30 we will have **Full Church Night**. There are 80 pews. Each pew will be assigned to some person to be responsible for having it full. Get any one. You are to see that pew numbered

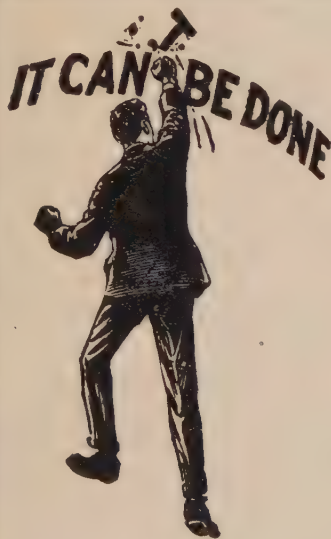
42 has at least five in it, and it will hold seven. If some strangers should drift into your pew before your crowd get there, go into the nearest empty place. No one owns a pew, and there will be the gallery for overflow. It will make a wonderful service. It would be sad if your pew should be conspicuous by its emptiness. If ill or to be away, please phone me.

Pastor, A. J. Archibald.

10th pew from front, left side aisle.

A STRIKING INVITATION

Rev. Fred C. Taylor, of Sioux City, Iowa, has been using mailing cards of various sizes to attract people to his church. They are always illustrated. We reproduce, condensed, one that contains a popular *Expositor* cut. His other cards are illustrated with Biblical scenes.



COME TO CHURCH!

A hearse is a poor thing to come to church in.
Why wait? Come now!

Help us knock the
'T' out of Can't.

Help us put new life
into our Church.

Help us win others
to our Church.

'I Can't' never did
anything.

'I'll Try' has worked
wonders.

'I Will' has per-
formed miracles.

COME TO CHURCH!

Special Services Every Sunday in February, the "Come to Church Month," Grace Methodist Church.

FOR YOUR CALENDAR

I am the friend of mankind. I stand for honor, truth, love, helpfulness, hope, sanity, social standing and longevity. I safeguard men and women on all their paths of life. I lift up the fallen. I strengthen the weak. I help the distressed. I show mercy. I give gifts that gold cannot buy, nor kings take away. I bring back the freshness of life, the eagerness of the spirit of youth which feels that it has something to live for ahead. I live in the lives of the young and in the dreams of the old. I find a constant dwelling place in the minds of the greatest men on earth. I am a necessity.
I Am The Church.

PREACH ON THE CHRISTIAN LIFE

Rev. W. F. Fleming, pastor of the Presbyterian Church, Ligonier, Pa., has recently preached on "The Christian." Others may find his list of topics suggestive:

- "The Christian—Who and What?"
- "The Christian—A Noted Example."
- "The Christian—His Home-Life."
- "The Christian—His Temptations."
- "The Christian—Minimum and Maximum."
- "The Christian—Joys and Sorrows."
- "The Christian—His Supreme Crisis."
- "The Christian—A Moment After Death."
- "The Christian—Almost or Altogether."
- "The Christian—Living Testimonies."

AN EVENING SERVICE FOR SUMMER-TIME

Rev. Idelbert B. Miller, of Brockport, N. Y., sends a service that is an interwoven story of song and instruction. It is a Methodist service, but might be suggestive to pastors of other denominations:

"From the Cradle to Life Triumphant"

1. The Babe

(a) Quartet, "Cradle Song." (The lights should be dimmed). Rosseau.

(b) Two-minute talk by pastor on "Baptism of Infants."

(c) Response, "See Israel's Gentle Shepherd Stand," Doddridge. (3d stanza, No. 230, M. E. Church Hymnal):

"We bring them, Lord, in thankful hands,

And yield them up to thee:

Joyful that we ourselves are thine,

Thine let our offspring be."

(d) Hidden voice reads a paragraph from the M. E. Ritual, Baptism of Infants. This voice should be that of a man who is entirely hidden from the view of the audience.

2. Childhood

(a) Hymn, "Saviour, Like A Shepherd Lead Us," congregation.

(b) Hidden voice reads "The Duty of the Parents," another paragraph from the service for Baptism of Infants.

(c) Reading, "The Duty of the Sunday School Teacher," by a S. S. Teacher.

(d) Two-Minute Talk on "The Decision to Follow Christ and to Lead a Life of Truth and Purity," by the pastor.

(e) Vocal Solo, "I Would be True," by young girl. Walter. (No. 170, Hymnal for American Youth.)

(f) Hidden voice reads a paragraph from the M. E. Service of Reception of Members.

(g) Hymn, "Just As I Am, Thine Own To Be, Friend of the Young Who Lovest Me." (No. 131, Hymnal for American Youth.)

(h) Pastoral Prayer of Consecration for the Youth.

3. Education

(a) Reading, "The Mission of the School Teacher." (Taken from Gregory's "Seven Laws of Teaching.") Read by a school teacher.

(b) Scripture Reading, Proverbs 8:1-11 by a person in Cap and Gown.

4. Marriage

(a) Short introduction to subject by pastor.

(b) The hidden voice reads a paragraph from the M. E. marriage service. During this the organist plays softly the Lohengrin Wedding March.

(c) Hymn, "O Perfect Love," by Blomfield, choir. (No. 868, M. E. Church Hymnal.)

5. The Life of Service

(a) Short sermon on "The Life of Service."

(b) Hymn solo by vocal soloist, "Jesus, Thou Divine Companion," by Henry Van Dyke. (No. 210, Hymnal for American Youth.)

6. Life Triumphant

(a) Short introduction to subject by pastor.

(b) The hidden voice reads: "I am the resurrection and the Life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

(c) Hymn by congregation, "Ten Thousand Times Ten Thousands," by Alford.

The service was opened with the Organ Prelude and the Invocation and was closed with the usual Benediction and Postlude. The announcements and offering came immediately before the short sermon.

THE BEST CHURCH ADVERTISING

In business it is said that a pleased customer is the best advertisement. It is true of the church. Rev. Dwight L. Myers of Sewickley, Pa., says:

Talk Your Church! Talk it everywhere! Boost! Boost! Boost! No church has more "selling talk" than has your Church. Here are some of the things to talk about!

Talk about our Fine Music!

Talk about our Congregational Singing!

Talk about our Real Church School!

Talk about our Friendliness With Each Other and To Strangers.

Talk about our Interest in Others As Illustrated By Our Benevolences!

Talk about the Vital Character Of The Minister's Messages!

Talk about the Everything That Is Worthwhile and if you will keep your eyes open you will see that there is much in our Church life that deserves that characterization.

"THE PREACHER'S HANDICAP"

An article in the *Atlantic Monthly* for May, 1924, with the above title by Herbert H. Horwill, insists that there is too much preliminary program before the preacher has a chance to preach. When the preacher begins to preach he and his audience are tired.

The article is a good one, but does not really settle this perplexing problem. We wish every one of our readers would look up this article and read it. If any of you have solved this difficult puzzle write us about it and we will pass on your experience to others.

A GOOD LETTER TO NON-RESIDENT MEMBERS

Rev. J. S. Kirtley, of Cleveland, Ohio, printed the following kindly letter to non-resident members on his church calendar:

"We feel sure you have not forgotten us. We remember you and are always glad to hear from you or about you, especially when we learn that you are prospering and in health and that your soul is also in health. Neither you nor we should feel discouraged, for life's duties and emergencies scatter us

everywhere. The only thing we need fear is that you or we may not live up to the high ideals our Master, Jesus, has for us. No doubt you often inquire about the old home church and are always glad to know it is prosperous. We wish you could be back with us in our good services which seem to be having the favor of God. But as you cannot be here, we want you to be useful where you are. Our best wish for you is that you keep useful. If there is a Baptist church near you be sure to help them all you can. If you are to be there permanently and ready to unite with them, we shall dismiss you to them with our loving prayers.

"If there is no Baptist church near you, help some other body of Christians till you return to us or move near some Baptist church. That is our first wish for you. Our second is that you help us here. You may do that in three ways. Though you will help the cause where you are in a material way, you will want to have at least some part in the support of the home church as long as you are a member. You may also help in keeping us daily in your prayers. But we ask you to write to us about twice a year so that we can read your letter in the prayer meeting as your testimony. Write to Mr. E. A. Williams, care of the church. He is our committee to keep us in touch with the non-resident members. We love you."

HAVE AN HONOR ROLL IN YOUR CHURCH

During the world war churches everywhere displayed Honor Rolls representing the young men of the congregation who went away to war. Gradually gold stars were added. Memorial services were held and after the war was over these rolls and banners were taken down. But the church should never forget its heroes so easily. We are still proud of our brave sons and brothers who went to war to end war. Our young men did their best to stand between us at home and the enemy abroad. Their bravery and sacrifice should be remembered always.

JUNKING THE SABBATH DAY BREAKING THE DEVIL'S GRIP

These are just two of the 15 Great Revival Addresses in Bible Messages, Vol. One. Printed on loose leaf pages, 6 3/4 by 4 inches. De Luxe Black Levant Grain Flexible Covers. Price \$2.50.

M. E. & B. H. WILLARD,
6 Townsend St., Danville, Ill.

See page 823, April Expositor

We do not mean to say that we should try to keep in mind the war itself, its bitterness and its terrible waste of life and material, but the church should perpetuate the memory of the splendid young Americans who became soldiers of necessity and displayed the spirit of sacrifice and service.

One way that this may be done is by bronze tablets placed in the church building where all may see them and remember. We have seen some very beautiful bronze tablets of this kind made by the George O. Shilling Bronze Co., 102-116 East North St., Rome, N. Y. They are beautiful in design, are absolutely imperishable and grow more beautiful with age. Any church that is considering such a memorial would do well to get into touch with the Shilling Company.

This same company makes memorial tablets and dedicatory plates for indoor and outdoor use. Some new churches place such tablets in church vestibules or attach them to blocks of granite in the buildings. This is a fine idea if the church is a Memorial Church. A memorial pipe organ may be designated this way. We know of a baptismal font with bronze tablets on the sides depicting scenes in the life of the family that gave the font. There are many ways such bronze work can be used in a church.

OUT DOOR "MOVIES" AND THE FORD

To many inquiries about the use of the portable motion picture machine out of doors we answer: It is possible to attach the motion picture machine to a generator run by the Ford motor. For some years the DeVry Co. has supplied users of their machines with such an attachment. They may be addressed at 1111 Center St., Chicago, Ill.

The Acme Motion Picture Projector Co., 806 West Washington Blvd., Chicago, supplies an Acme Auto Generator which furnishes electric current to operate projector or to light home, hall, church, school or picnic grounds. This invention opens a whole new world of possibilities to ministers in rural fields, or anywhere for that matter, to use the motion pictures out of doors during the summer time.

SERMONS BY DR. M. E. DODD, SHREVEPORT, LA.

Grace in Galatians

"Saved and Separated," Gal. 1:4

"Paul in Jerusalem," Gal. 1:13-24

"Justification by Faith," Gal. 2:16

"Covenants and Contracts," Gal. 3:13-16

"Sons and Servants," Gal. 4:1-7

"Liberty and License," Gal. 5:1

"Walking in the Spirit," Gal. 5:16-26

"A Visit to Calvary," Gal. 6:14

A GOOD ITEM FOR YOUR CALENDAR Don't Be A Wheelbarrow

A wheelbarrow has its uses. Sometimes it bears heavy loads. But it always has to be

pushed. It never initiates anything; it always waits for a master; it has no power.

Gideon had an experience with human wheelbarrows. First, he had an army of thirty-two thousand; but twenty-two thousand of them were cowards. So he let them go. Then he had ten thousand, and he started with them to battle. They came in sight of the enemy, and just then they came to a brook. How many of them leaped forward to fight? Three hundred! Out of the ten thousand, nine thousand seven hundred were wheelbarrows; they had to be pushed. Leisurely they knelt down and drank their fill. Time enough to fight when somebody should tell them to. Nobody ever told them; they were sent home. And with three hundred auto-energized fighters, Gideon won the most amazing victory in Israelitish history.

It's all right to look for leadership, to expect and to obey directions. Cooperation demands organization, and organization supposes captains, but not tugs. If you wait for every move to come from a push, you will not get very far or do very much in these last days. Engines are taking the place of pushcarts.—*Baptist Messenger, Upland, Pa.*

THE MINISTER'S CORRESPONDENCE

Much is being said these days about the psychological implications of letter writing. This advice is given: "Make your stationery worthy of yourself and your friends."

Letters should be worthy of the writer. This is especially true of the minister. He occupies a high place in the community and should have the best stationery he can afford. If he cannot afford a typewriter he should have stationery of character on which he can write his letters with a good pen, never with pencil.

Thousands of letters from clergymen pass through the writer's hands and it almost goes without saying that the personalities, and habits of the writers are reflected in their letters. Every style of letter-head is in the list, but there are some that ought never to have been sent at all. They are not worthy of the men who write them. We are happy to say that there are comparatively few in this class.

Letter writing is an art and the man who can write a good letter usually makes a good impression and gets what he wants. If you were to seek a new field of labor your letters would cut as much figure in the case as anything else. Courtesy is the first requisite, and clearness another. Where men write with pen it is important that the recipient can read the post-office address where the writer desires an answer returned. It is equally important that the writer sign his name so that it can be read easily. The custom of putting the writer's name at the end of a letter in typewriter type (where letter is typewritten) is of great help. The writer then signs his own name just above the typewritten one and the name then becomes known no matter how poorly the name is written.

One other matter of vital importance is the courtesy of a prompt reply or acknowledgment. A great statesman who seldom answered letters, a long time ago, said, "If you delay answering a letter long enough the time comes when you do not need to answer it. It automatically answers itself." Such treatment of letters today will rule any man out of the class of courteous gentlemen. Letters should be answered within a reasonable length of time. When a request is made for a prompt reply you should enclose postage for the reply. If you desire printed matter that cost the brother something to produce you should estimate its value and enclose postage to pay for it. He may not care to keep it and may return it but if he does it is pure courtesy on his part.

Letters reveal the character of the men who write them and are of great importance in the career of a man who wishes to press forward to larger success.

HAVE A "PAY-UP-WEEK"

Where we are writing, the newspapers are boosting "Pay-Up-Week." The merchants have had suitable envelopes printed and are sending them out to everybody who owes them money. Also as we are writing, a letter comes from Rev. James Fisher of Raymond, S. D., entitled "Pay-Up-Week." This letter announces a meeting of members and supporters for the giving of reports and the payments of pledges. The letter says that the Trustees called a similar meeting a year ago and the people's generous response enabled the books to be closed with all bills paid. It is hoped that the same result will follow this year! That is the point made. Why should not the church take advantage of "Pay-Up-Week" in some such way as this?

SELLING "STONES" FOR A NEW BUILDING

In Toledo, Ohio, there is a church that raised \$100 by selling "stones" at \$1.00 each. This reminds us of the scheme of selling bricks for the same purpose. Goodenough & Woglom Co., of New York, issue paper bricks and canvass material. It is a comparatively easy way to secure money from the general public.

HOW TO KEEP A CHURCH CLEAN

The following "Building Rules" are taken from "St. Matthew's Visitor," Erie, Pa.:

1. Organizations and individuals using any portion of the church and parish building for meetings or social gatherings shall leave the place in as cleanly and orderly condition as before.

2. All special meetings or entertainments shall be reported to the pastor as representative of the Council so that there may be no conflicts of meetings.

3. The men are urged to kindly refrain from smoking in any portion of the church building proper, church auditorium, lobby,

stairs, or main basement, except by special permission of Council.

4. The parish house has been provided for social gatherings and should be used whenever possible.

5. No one has authority to remove articles of furniture or fixtures, light globes, etc., from one part of the building to another unless specially authorized for that privilege.

6. The Organ is strictly the property of the congregation as a whole, and not of individual members. Its use is therefore properly restricted to the organists of the church.

7. Breakage of any fixtures, utensils, dishes, etc., shall be replaced by the organization breaking them.

8. Organizations or individuals using the building or any portion thereof are urged to use only such lighting and heating as is necessary.

9. The officers or chairmen of organizations or committees using the building for social or entertaining gatherings shall be responsible for leaving the building in proper condition.

10. Keys to rooms are tagged on a board in the office, and may be secured from a member of Council if needed.

"HONOR ROLLERS"

Rev. W. J. Semelbroth, Westfield, Wis.

The advantage of the scheme of having all supporters of the church on the Roll of Honor is that then when necessary to refer to delinquents you can speak of them as members of the Roll of Honor or "Honor Rollers" and publish their respective envelope or subscription numbers with the amount of each one's indebtedness. This plan really works. Since our list was published the second time the pastor's salary has been paid promptly.

BIBLE TRUTHS DRAMATIZED

Rev. Bartlett A. Bowers, Knoxville, Tenn., gave a series of Sunday evening sermons on the following topics:

"The Cross of Christ"

"The Rock of Ages"

"A Message From An Ancient Queen"

"A Message From An Ancient King"

"A Message From Hell"

"A Message From Heaven"

"A Message From Father Time"

The announcement was accompanied by the following paragraph:

"These services will be made beautiful and helpful by the use of colored lights and oriental costumes."

MAKING THE CHURCH CALENDAR FUNCTION

A Methodist church in Milwaukee has developed what the Northwestern Christian Advocate calls "the silent service." There is not a syllable spoken or sound provoked beyond the part necessarily taken by pastor, choir and congregation. The hymns, the collection and notices are unannounced. Each part of the

service fits silently into the other. The pastor says that twenty minutes of time are saved and the meeting leaves a deeper spiritual impression. What is the sense in going to the expense of a printed church calendar if the minister is to be converted into a verbal bulletin board?—*The Baptist*.

FLAG DEDICATION SERVICE

Rev. M. S. Benjamin, Shawano, Wisconsin, used the following flag dedication. It is very simple and for that reason may be of service to some of our readers who wish to dedicate a flag this Fourth of July:

Remarks

Song, "America" 1st stanza (People standing)
Pledge to the American Flag (People)

I pledge allegiance to my flag and to the republic for which it stands; one nation, indivisible, with liberty and justice for all.

Song, "Star Spangled Banner," 1st stanza
Pledge to the Christian Flag (People)

I pledge allegiance to the Christian Flag and to the Saviour for whose kingdom it stands; one Brotherhood, uniting all mankind in service and love.

Song, "Onward Christian Soldiers," 1st stanza
Benediction.

"GET-A-MEMBER" CUT

The following illustration is taken from the calendar of The Central Congregational Church, Dallas, Texas. Copies may be had of *The Expositor* for 75 cents.



"That must mean me"

THE WAY TO GET CHIMES

From Joliet, Ill., comes a bit of advertising based upon good psychology. The church wants chimes. They were wanted for Christmas. The pastor printed the following brief but powerful item in the church bulletin:

Think—And Act—Soon! All Chimes Money pledged to date has been volunteered. We want every cent volunteered. If we "hold the thought" and think Chimes—talk Chimes—and subscribe for Chimes we can have them installed for our next Christmas service.

There is a way to get almost anything you want for the church if you only get people to thinking about it hard enough.

**The
First
Church—
Place of
Enjoinment
On Sunday**

1. Arise with your heart and mind inspired with the idea of spending the day at church.
2. Make your plans to include Sunday School as a part of the program.
3. If your neighbor does not attend services, invite him and tell him some good things about the church.
4. Ask those who do not belong to the church to do so at the earliest convenience.
5. Make every effort to be at the First Baptist Church next Sunday with the entire family.

Jamestown, N. Y.

LITTLE MESSAGES

Rev. Samuel Blair, pastor of the Methodist

Church, Lake Como, N. J., prints a little poem each week at the top of the third page of his church calendar just above the announcements. Among these are the following:

Our Prayer

Give me a faithful heart, likeness to Thee,
That each departing day, henceforth may see
Some work of love begun, some deed of kindness done
Some wanderer sought and won, something for Thee.

Our Request

Lord, for tomorrow and its needs, I do not pray;
Keep me, my God, from stain of sin just for today;
Help me to labor earnestly and duly pray;
Let me be kind in word and deed, Father, today.

The Pastor and His Young People

BOOKS TO RECOMMEND

1. **The Conquest of Worry.** Orison Swett Marden. \$1.75, postage extra. Thos. Y. Crowell Co., New York, N. Y.
2. **Making a Missionary Church.** Stacy R. Warburton. \$1.75 net. The Judson Press, Philadelphia, Pa.
3. **Cradle Roll Lessons.** Louise M. Oglevee. \$1.50. The Standard Publishing Co., Cincinnati, O.
4. **Centenary Translation of the New Testament—The Gospels.** Translated by Helen Barrett Montgomery. American Baptist Publication Society, Philadelphia, Pa.
5. **Parables for Little People.** J. W. G. Ward. Geo. H. Doran Co., New York, N. Y.
6. **How to Dramatize Bible Lessons.** Mary M. Russell. Geo. H. Doran Co., New York, N. Y.
7. **New Paths Through Old Palestine.** Margaret Slattery. Pilgrim Press, Boston.

* * *

1. Excellent advice for youth by that well-known writer, the late Orison Swett Marden. The pastor can recommend it heartily to young people.

2. Suggestions of books and plans and methods for creating an interest in missions among church attendants of all ages. Missionary zeal is a product of missionary knowledge.

3. Not many Sunday Schools have Cradle Roll Classes. These lessons could only apply to those approaching the Beginner age. But the stories and the drawings could easily be

used by the Beginner and even the Primary teacher, and also by the mother in the home.

4. A translation of the gospels by Mrs. Montgomery, the former chairman of the Northern Baptist Convention, and well-known missionary worker. It is rather a revision than a new translation, the language of the King James Version being modernized. The aim is to encourage the reading of the New Testament among young people, the convenient size of the book and the good print being helping factors. The titles given to the chapters and the headings of the paragraphs are also an aid to easy understanding of the meaning.

5. A book of stories for children by a famous London preacher. Suggestive for ministers of stories to tell. Good to recommend to mothers for children of eight to ten to read for themselves.

6. A selection of Bible stories with dramatic possibilities. The narrative is given in story form, then repeated as a drama, with instructions as to characters and costumes, etc. The whole representation is kept as simple and natural as possible. Many of the stories were prepared for use in Daily Vacation Bible Schools.

7. Miss Margaret Slattery will address the World's S. S. Convention at Glasgow, July 18-26. Afterward she will make a speaking tour through Sweden, Denmark, Norway, Holland, Belgium, Jugo-Slavia, Czecho-Slovakia, and to the confines of Russia. A previous tour resulted in a charming book, "New Paths Through Old Palestine," which might give

many readers this summer the chance to take in imagination a trip to the Holy Land. Miss Slattery did not trouble her soul over exact spots and identical places, saying, "If not to the place of this ruined wall, then to some spot near, Jesus came to forget for the moment Jerusalem; with its noise and confusion, its need and its hate; came to talk with one who seemed to understand and to sympathize—and there were so few."

OBJECT SERMONS

Rev. C. Frederic Fraser, Fayetteville, N. Y., writes: For several weeks I have invited the Juniors to bring any object they might choose, and I preached a sermon on it. I have been fortunate in not being "stuck" yet! Some of the objects presented and the themes were:

A sprig of the plant—Wandering Jew—How Boys and Girls Beautify the Home.

A piece of white quartz—Friendship—Text taken from the white stone in Rev. 2:17.

A piece of rough bark—Lives Hid with Christ in God, as the bark covers the life of tree.

A sea shell—The Resurrection—Casting off the old outgrown body, (this came the Sunday after Easter).

The unexpected aroused and kept the interest. I know that the Senior Congregation is looking to see me caught some Sunday. That keeps them coming too.

* * *

THE LIBERTY BELL

Here are some things about the Liberty Bell it would be well to cut out and paste in your scrapbook:

July 4, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the day of independence.

February 22, 1832, is its last recorded ringing to commemorate the death of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 21, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Another attempt was made to ring it on Washington's birthday, February 22, 1843, but the fracture was so much increased that no attempt has ever been made to ring it since.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.—*Herald and Presbyter*.

* * *

The Flag

In a hall where an entertainment was to be given some one had thoughtlessly draped the stage with the American flag. An officer of the navy was present, and he rose hastily and snatched up the banner from the floor, saying with emotion, "I will never allow any one to stand on the American flag while I am present. Men have died too often to save that flag from disgrace for us to use it in this manner." Then, respectfully, he placed the flag on the reading-desk, and returned to his seat, while cheers and loud applause showed the sympathy of the audience. "Men have died for it." This was his objection to its being slighted.—*Pilgrim Teacher*.

A Story to Tell

Our Flag

It was a summer afternoon years ago. On the deck of a Rhine steamer was a tired group of American tourists. They had been riding for several hours and had exhausted their exclamations and their enthusiasm over the panorama of ruined castles and historic spots spread out before them, and had relapsed into listless silence. Suddenly we heard a shrill outcry. The next instant there was the rattle of chairs and the clatter of feet, as everybody jumped up and began shouting and waving excitedly toward the east bank of the river! What had happened? At the top of the bluff a long building faced the river, and from a flagstaff on its central tower floated an American flag! What was "Old Glory" doing over on the Rhine?

Did you ever see the bright colors of the United States flag in a foreign land, some four thousand miles away from home? If you have, you know the thrill that went through that group of Americans on that Rhine steamer that afternoon when they saw the American flag flying over a German hotel which was entertaining a party of American tourists.

Our own flag! The flag of our native land! It means to us home and country, liberty and opportunity, everything that makes life worth while!

* * *

A little story like this could be given a touch of pageantry by having a group of small boys carrying flags come marching across the platform, and standing in line while one or two good speakers repeat one or both of the following poems:

The Flag Goes By Hats off!

Along the street there comes
A blare of bugles, a ruffle of drums,

A flash of color beneath the sky:

Hats off!

The Flag is passing by!

Blue and crimson and white it shines
Over the marching, ordered lines.

Hats off!

The colors before us fly;
But more than the Flag is passing by.

Days of plenty and years of peace:
March of a strong land's swift increase;
Equal justice, right and law,
Stately honor and reverent awe:

Sign of a nation, great and strong
To ward her people from foreign wrong;
Pride and glory and honor—all
Live in the colors to stand or fall.

Hats off!

Along the street there comes
A blare of bugles, a ruffle of drums;
And loyal hearts are beating high:

Hats off!

The Flag is passing by!

—Henry Holcomb Bennett.

* * *

Here comes The Flag!

Hail it!

Who dares to drag

Or trail it?

Give it hurrahs,—

Three for the stars,

Three for the bars.

Uncover your head to it!

The soldiers who tread to it

Shout at the sight of it,

The justice and right of it,

The unsullied white of it,

The blue and the red of it,

And tyranny's dread of it!

Here comes The Flag!

Cheer it!

Valley and crag

Shall hear it.

Fathers shall bless it,

Children caress it.

All shall maintain it,

No one shall stain it.

Cheers for the sailors that fought on the wave
for it,

Cheers for the soldiers that always were brave
for it,

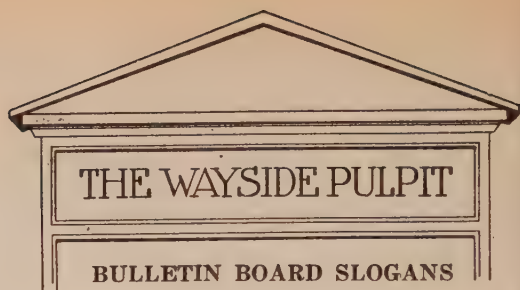
Tears for the men that went down to the grave
for it.

Here comes The Flag!

—Arthur Macy.

APPRECIATES EXCELLENCE

Rev. Dr. William H. Bates, of Greeley, Colorado, writes: "The April *Expositor* came to hand four days ago. I have gone all through it carefully. I appreciate its great excellence."



When a man carries the flag in his heart he becomes a citizen worth while.

Spears will be turned into pruninghooks when the heart of hate is turned into the heart of love.

Remember that there has never been an over-production of kind words.

O country! Thy way is down no fatal slope,

But up through love and prayer.—Whittier.

Freedom rightly understood is universal license to be good.

The more you do for your country the more you love your country.

"Righteousness exalteth a nation, but sin is a reproach to any people."

He is the freeman whom the truth makes free.

It would be well for advocates of world peace to bury the hatchet.

If religious during fair weather you need not fear the foul.

This Church: A Place to Find God, Gladness and Good Friends.

Getting an idea should be like sitting on a pin; it should make you jump up and do something.

All that your best self vetoes is sin for you.

You are responsible for your world.

Are you out for God or for yourself?

Religion is the attempt of the individual to come into harmony with God, so that he can carry out God's plans.

Can you choose anything better than the work God can choose for you?

It is the Christianity we live, not the Christianity we profess, that the world is looking for—the life of Christ incarnate in men like you.

There is no sweeter repose than that which is brought with labor.

Error will slip through a crack while truth will stick in the doorway.

He who loves God most loves his creatures most.

If trouble drive you to prayer, prayer will drive away trouble.

Your chance is right where you are, not a mile or a year away.

Until your life is supreme and perfect there is a work to be performed that will demand your deepest thought and effort.

Wise is the man who knows what not to say and remembers not to say it.

A gentleman is the one who keeps his promises made to those who are powerless to enforce them.

A genius is a person who shoots at something no one else can see and hits it.

Why should anyone look for trouble when the supply has always exceeded the demand?

Money: the universal purchaser of everything except happiness, the universal passport to every place except heaven.

Girls used to color up when they met a young man, now they color up before they meet him.

I would rather live in a world full of trouble with the woman I love than to live in heaven with nobody but men.

Good humor is a saving grace.

A smile makes the sun shine and laughter leavens the loaf of life.

This is the best day despite the clouds, and tomorrow will be better.

Beware of prejudices. The open-minded man is young, no matter what year he was born.

The man who never says much doesn't have to waste a lot of time apologizing.

Be sure you're right, then go to bed and see how you feel about it next morning.

The best angle with which to approach any problem is the try-angle.

Going around obstacles instead of through them is what makes men and rivers crooked.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

Jude 24-25. A Glorious Doxology.

It is an ennobling thing to study carefully the doxologies of the Bible. A series of great sermons may be preached upon them; a noble monograph may be prepared, dealing exclusively with Bible doxologies. The dream of doing such a work has long haunted the writer, but it lies beyond the range of this Department and the limits of our space. Perhaps some one else and more competent will act upon the suggestion. Let us now, however, examine in some detail the Greek of this glorious Doxology of Jude, the brother of James, and also of our Lord—though in humility he calls himself only “a bondservant of Jesus Christ.” It will yield more than one great sermon theme.

Toh de dunamenoh phulaksai humas aptaistous,—*dunamenoh* is from *dunamis* (cf. dynamite), power, ability, strength; *phulaksai*, aor. infin., to watch, guard, keep; *aptaistous*, an interesting word, used of horses, sure-footed, not stumbling. Lit., “Now to the One having power to keep you un stumbling.” *kai stehsai katenohpion tehs doksehs autou*,—*stehsai*, aor. infin., to set, place, cause to stand; *katenohpion*, kata down, en in, ohps eye, face, countenance, so lit. down in the face of, in the presence of; *doksehs*, gen. of *doksa* (cf. doxology, *doksa-logos*, a glory word), *autou*, of him. Lit., “and to cause (you) to stand in the presence of the glory of Him.” *amohmous en agalliasei*,—*amohmous* is negative prefix and *mohmous*, a fault found with any one, hence a blemish, stain; *agalliasei*, an unusual word, not found in classic Greek, compounded of *agan*, much, very, and *hallomai*, to leap (with joy), hence to be exceedingly joyful, exultant; *monoh theoh sohtehri hehmohn dia Iehsou Christou tou kuriou hehmohn*,—*monoh theoh*, to the alone, companionless, one-only God; *sohtehri hehmohn*, the saviour of us, etc. Lit. “To the alone God saviour of us through

Jesus Christ the lord of us.” *doksa megalohsuneh kratos kai eksousia*,—*megalohsuneh*, an abstract noun of quality from *megas*, great; *kratos*, from verb *krateoh*, to be strong, and hence to have sway, dominion; *eksousi*, from *eksesti* signifying moral right to be or do something, so authority; *pro pantos tou aionnos*, before all (any and every) duration (of time past); *kai nun*, and now; *kai eis pantas tous aionnas*, and unto all the (possible) durations (of time to come); *amehn*, amen.

Here then is this glorious doxology wrought out bit by bit:

“Now to the One having power to keep you un stumbling and to cause you to stand in the presence of the glory of Him unblemished in great exultation, to the only God, saviour of us through Jesus Christ the Lord of us, (be) glory, greatness, strength and authority before all duration and now and unto all (coming) durations! Amen.”

And now just what is a Bible Doxology, and for what?

Well, first, it is usually the soaring up-leap of an inspired soul at the height of his mental climbing. See how Paul climbs and climbs in his thought until he reaches the very climax, and then suddenly he spreads wings of spiritual rapture, leaps upward and soars in a grand Doxology. See for instance how Romans 11:33-36 climaxes with a shout all the chapters that go before; and how Ephesians 3:20-21 forms the coronal of the marvellous discussion which precedes.

Again, the Scripture Doxology may be considered as a sample bit of heaven's life loaned to Christians on earth. Heaven's employment is unending Doxology. “In his temple everything saith, Glory.” “They rest not day nor night saying, Glory.” The Scripture Doxology is therefore a foretoking of heaven's occupation eternally.

And finally, the Scriptural Doxology may be fittingly and effectively used by every Christian as a means of grace, a gymnasium of spiritual exercise, a theme for exalted thinking, an inspiring subject of meditation. As Paul in Philippians 4:8 urges his people to live a noble thought life by thinking upon things that are true, worthy, pure and exalted, that they may have friendship with God, even so these glorious Bible Doxologies will be found specially fine and fruitful as subjects for Christians to muse upon, unto spiritual exaltation.

Clearly therefore the minister making a profound study of this or any other of the great Bible Doxologies will find, as was said at the beginning, more than one great sermon theme in it.

John 20: 21-22. Peace, Commission, Power.

Eipen our autois ho Iehsous palin, Eirehneh humin;—"Said therefore to them (the) Jesus again, 'Peace to you.'" *Kathoas apestalken me ho Patehr, kagoh pempoh humas,*—"Even as hath sent me the Father, I also am sending you." *Labele Pneuma Hagion,*—"Receive (ye) (the) Spirit (the) Holy."

The interview between the risen Lord and his devoted disciples on the evening of that first Easter day is tender and touching. The record in the Greek is very simple but it carries a beautiful theme, for it shows the three upward steps of Christian life.

I. First, Peace; the initial experience of the saved soul. After the strain and stress of conviction, consciousness of forgiveness brings the sinner peace; assured of acceptance with God, the soul has blessed peace; when fear,

doubt, struggle are over, and the spirit sees heaven as its heritage, then the benediction of peace descends from God and rests upon the heart. The shipwrecked sailor escaped from the hungry sea and safe to land, feels a great peace. Christ says first to his saved one "Peace be unto you."

II. Yet peace is the lower level of spiritual life. Christ does not leave his followers to abide there; but having spoken peace to them he cries, "As my Father hath sent me, even so send I you. Go, work! You are called to labor, sent to serve, commissioned as saviours of men." The rescued sailor, seeing his mate out yonder sinking, is not satisfied with his own peace, but rushes for a boat to go and save others. And though many Christians seem content if only they can abide on that lower level of peace, Christ calls to higher, happier grander attainments. His Commission is more than his Peace, and is an upward step in the Christian life.

III. Third, Power. He breathed on them and said, "Receive ye the Holy Spirit." And again, "Ye shall receive power when the Holy Spirit is come upon you." And this is a yet higher level of Christian life. All too often Christians stop short of this level. Conscious of peace, and having realized Christ's call and commission for service they essay to go in their own strength—and so fail. But He who gives the Commission must give the Power; and with Power will come accomplishment.

Peace, Commission, Power, these are the three upward steps of the true Christian life and the risen Christ bestowed all three of these upon his waiting disciples.—R. C. H.

Helps for Your Church Advertising

**Start
a Good Week
in a
Good Way**



The slogan in the little cut above is coming to have wide use. The use is by no means limited to where the cut is employed. But the cut is having a large sale. One reason, doubtless, is that it is so inexpensive and is the right size for a single column in a newspaper or to go on the church bulletin, a card or postal with other inviting publicity matter. We can still furnish the cut. It is No. 600 and the price only 75 cents.

Two features of advertising may well be in mind at present. One is the making of needed emphasis on Sabbath observance. The other is the coming in the near future of Rally Day.

Below are given some very choice quotations which emphasize the superlative values

of the Sabbath and the supreme place it ought to occupy in the life of individuals, communities, states and the Nation. It will be seen from a careful reading of these utterances of the Day which is the namesake of the Saviour of Men that they cover a big field and get the range of the real targets of life. They are submitted that they may be weaved into your publicity work, quoted in sermons or other messages to young or old.

The Key to the Situation



For use in advertisements how suggestive would be such a cut as this. The key to the church situation, possibly of Christianity itself, is Sabbath observance. In ordering the cut give the number, 315. The price is only 50 cents.

The institution of the Sabbath has contributed more to the peace and good order of nations than could be accomplished by standing armies and the best organized police force.—Cardinal Gibbons.

You show me a nation that has given up the Sabbath and I will show you a nation that has got the seed of decay.—*D. L. Moody.*

Without Sunday there can never be a successful American Republic.—*Joseph Cook.*

The ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty.—*William H. Seward.*

The religious observance of Sunday is the main prop of the religious character of the country.—*Gladstone.*

If America loses her Sabbath she loses herself. Unless the Sabbath be saved the destiny of America is degradation and ruin.—*John F. Carson.*

The American Sunday has been a corner stone in the building up of our nation. The day of rest has given us the opportunity of learning those eternal principles of justice and morality upon which our liberties are founded, and everyone who has the nation's good at heart must resist every effort that is made to put the Sunday in the dollar class.—*Bishop John Cusack (Catholic).*

I tell you whenever a city turns its theaters loose on Sunday and has its baseball parks open, it is putting the red flag down on the track.—*Rev. W. A. (Billy) Sunday.*

There are no worse enemies of man than they who try to rob him of his Sabbath.—*R. F. Horton, D.D.*

Of course, too, you are beginning to think about Rally Day. We have a cut that presents the real rally "get there," movement. It is the following, which we can furnish for 90 cents. It is No. 457, in ordering. Get it now and have it on hand for use on postal, handbill, church bulletin, or in newspaper advertising.

Let's go!

SUNDAY IS
RALLY
DAY!



Where there is no Christian Sabbath there is no Christian morality; and without this free institutions cannot long be sustained.—*Justice McLean of the U. S. Supreme Court.*

We have other Rally Day cuts. Send for a catalogue giving proofs.

Here are some sentences you can use in your publicity work:

When Jesus was here on earth he mentioned one institution against which he said the gates of hell should not prevail. That institution was the Church.

Empty pews have a voice of their own. They cry out in solemn testimony against the people of God who are not in them.

"That is a fine looking horse," said Henry Ward Beecher. "Is he as good as he looks?"

"Yes. He will work any place I put him." "I wish he was a member of my church," said Beecher.

A college President says, "I go to church, first, because my Master did; secondly, because I enjoy it; thirdly, because it does for me and my life what nothing else can, and, finally, because it gives me a foretaste of heaven."

A church of one hundred workers is far more efficient than a church of three hundred members with two hundred of them sleeping partners.

You can have art covers for your church printing. So many of our readers have asked us if it would not be possible to let them use the illustrations appearing on front covers of *The Expositor*, for their church bulletins, special programs, etc., that we have arranged for the following service: We will print a limited supply of extra covers each month, omitting all typed matter and advertisements, showing only the front cover picture. These will be printed in sepia and on same quality of stock as *Expositor* cover, same size, and will be sent flat to be used on covers on Church Bulletins, Parish Papers, etc., or the church news can be printed on the blank inside pages. Note especially some of the pictures that have appeared in back numbers on special days, as Easter, Thanksgiving, Christmas, etc. The price, postpaid, \$2. per hundred.

DEFINING THE MINISTERIAL OFFICE

As he has oversight of the flock of Christ he is termed a bishop. As he feeds them with spiritual food he is termed pastor. As he serves Christ in his church he is termed minister. As it is his duty to be an example to the flock and to govern well in the house and kingdom of God he is termed presbyter or elder. As he is a messenger of God he is termed an angel of the church. As he is sent to declare the will of God to sinners he is termed an ambassador. As he dispenses the manifold grace of God and the ordinances instituted by Christ he is termed a steward of the mysteries of God.



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

INVOCATION PRAYER

O thou "dear Son of God, immortal love," whom having not seen we love, thou hope of every contrite heart, we beseech thee to hear us this day. Remember not our transgressions against us, but incline thine ear unto our supplications. Our faults are so many and our needs so great that we do but cry, Have mercy upon us, O Lord, and take all our guilt away. Give us grace to serve thee with the whole heart and may we ever delight in thy precepts. Write all Thy laws on our hearts and deeply inscribe thy name upon our foreheads.

Fire us, dear Master, with a holy passion for service in the manner and place where thou dost appoint us. May thy sweet reasonableness not only inspire obedience, but incite us to good works and reverent worship.

Remember graciously every child of thine. Pour out thy spirit upon all peoples. Help us to preach a winning gospel and to live compelling lives until the daybreak of eternal morning dawns upon our longing eyes. We ask for Jesus' sake. Amen.—*H. E. Walhey.*

PRAYER FOR RAIN

(It is right that ministers should use such petitions as these in a time of drought, as voicing the desires of their people.)

O God, Creator and Governor, who preservest man and beast, look, we beseech thee on our dry and thirsty land; water it abundantly from thy river which is full of water, and let thy paths drop fatness, that the springing of the earth may be blessed, the fruits thereof be perfect and plentiful and the year crowned with thy goodness. Spare us, O Lord, in thy mercy, and cause thy people to rejoice because of thy bounty. Shed forth thy Holy Spirit on thy churches, that thy heritage may be confirmed and thy Word be fruitful abundantly, for the glory of thy Holy Name through Jesus Christ our Lord. Amen.

SCRIPTURAL CONFESSION OF SIN

(Such expressions are always appropriate in making confession of sin. Few terms a minister can use are so suitable.)

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy

servants, for in thy sight shall no man living be justified. Our transgressions are multiplied before thee and our sins testify against us. But with thee there is mercy, and plenteous redemption. Remember not the sins of our youth, nor our transgressions: according to thy mercy remember thou us, for thy goodness' sake, O Lord. Cause us to hear thy loving-kindness; and to know the way wherein we should walk. Teach us to do thy will: for thou art our God. Hear thou from heaven thy dwelling-place, and when thou hearest, forgive! Through Jesus Christ our Lord. Amen.

SCRIPTURAL EXPRESSIONS OF ADORATION

(We do not make enough of adoration in our prayers, public and private. Our people would be more reverent if we adored God more. For this no expressions are more appropriate than many found in the Scriptures.)

Blessed be thou. O Lord God of Israel, our Father for ever. Thine, O God, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and earth is thine. Thine is the kingdom, O Lord, and thou art exalted as Head over all. Both riches and honor come of thee, and thou reignest over all. And thine is the power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name. Amen.

ANOTHER FORM OF ADORATION

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come! Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Great and marvellous are thy works, Lord, God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy Name? For thou only art holy. For all nations shall come and worship before thee. Amen.

PETITIONS IN SCRIPTURAL LANGUAGE

Give ear, O Lord, unto our prayer, and attend to the voice of our supplication. Make us poor in spirit, that ours may be the kingdom of heaven. Make us to mourn for sin, that we may be comforted by thy grace.

Make us meek, that we may inherit the earth. Make us to hunger and thirst after righteousness, that we may be filled therewith. Make us merciful, that we may obtain mercy. Make us pure in heart, that we may see thee. Make us peacemakers, that we may be called thy children. Make us willing to be persecuted for righteousness' sake, that our reward may be great in heaven. Amen.

ANOTHER FORM

Hear, O God, our humble supplications. Give us to know Christ and his life, that the same mind which was in him may be in us; that we may be in the world as he was in the world. Give us to know Christ and his death, that we may not glory save in his cross, whereby the world is crucified unto us and we unto the world. Give us to know Christ and the power of his resurrection, that like as he was raised from the dead by the glory of the Father, we also may walk in newness of life. Give us to know Christ and his ascension, that our conversation may be in heaven, and that we may seek those things which are above, where he sitteth at thy right hand. Give us to know Christ and his second coming, that our lamps may be burning and our loins girt, and we ourselves as servants waiting for their master. Give us to know Christ as Judge of quick and of dead, that we may give in our account with joy, and may be welcomed by him to the kingdom of the Father. Amen.

OFFERTORY PRAYER

Gracious God, we thank thee for thy bounteous provision for our needs. We adore and praise thee for thy Son Jesus, who, though rich, became poor, that we through his poverty might inherit eternal riches. In his name we dedicate these offerings to thee. Amen.

PETITIONS FOR THOSE ABSENT FROM HOME

O God, who art everywhere present, ruling the sea and the land, we entreat thee for (him, her, those) now absent from us. Rescue them from peril, from sickness, from sin, and from death. Cover them as with a shield, and sanctify their experience of thy mercy to their eternal profit and joy. In due time return them to their homes, and keep them and us through the journey of this life, that we may all reach our Father's house in peace, through his grace who hath opened the kingdom of heaven to all that believe on his holy Name. Amen.

EVERY ISSUE MORE THAN

Rev. G. E. Mayo, of New Holland, Illinois, writes: "I have been a reader of *The Expositor* for a long time. I enjoy every issue more than any preceding one."

PARABLES OF SAFED THE SAGE THE PARABLE OF THE BUBBLES

The daughter of the daughter of Keturah is now an important young lady of nine years, and she can read and write, and play a number of pieces on the Piano. But the Little Sister of the daughter of the daughter of Keturah is two. And she is about the brightest spot of color on the Map. And I have seen Keturah catch her up, as she was running about in a Blue Dress, with her Red-Gold hair flying, and her eyes two little spots of Heaven, and her cheeks as red as Roses, and Keturah hath said, Such a Little Animated Doll as thou art is not Possible.

Now the daughter of the daughter of Keturah provided herself with a Bowl of Soap Suds and a Pipe, and she sat upon the floor, Blowing Bubbles. And the Little Sister of the daughter of the daughter of Keturah sat over against her upon the floor. And the daughter of the daughter of Keturah blew Bubbles that were Large and Iridescent and Beautiful, and she dropped them on the head of her Little Sister. And her Little Sister was Delighted.

And after about a Dozen or a Score of Bubbles had been dropped upon her head, the Little Sister put up her hand to take them all down that she herself might behold them.

For she supposed that the Bubbles were still All There, in an Heap the size of a Peck Measure upon the top of her head.

And when she put up her hand, behold, all the Bubbles had broken save one, and she broke that one in reaching for it.

And she was Astonished, and would have Wept. But the daughter of the daughter of Keturah laughed, and blew another Bubble, and her Little Sister laughed, too, albeit rather solemnly.

And when I beheld this, I said unto Keturah, The whole More or Less Human Race is like unto that Little Damsel. For men are always Fooling Themselves with the notion that all the Soap Bubbles they have ever blown were Ponderable and Durable, and behold, it is not so; for they are Frail, and they endure but for a moment.

And Keturah said, But there are Lasting Joys, and it were better if men did seek more of them.

And I said, Thou hast spoken wisely. Yet we cannot spare the Bubbles. There are Durable Blessings and Perishable Blessings, and we need both kinds. But we must use the Perishable Blessings as not abusing them, for the Fashion of this world Passeth Away, as a certain wise man said in a day when Fashions might change perchance once in a Thousand Years, and oftener than that now. The Flowers were not made to last, but to be enjoyed while they are with us. Spring is not made to last. Youth is not made to last.

And Keturah said, Ours is lasting fairly well.

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D.D., Roseburg, Oregon

The God Who Guides His Creatures 629

The Oregon Humane Society has presented a collie dog named "Bob" at Silverton, Oregon, with a silver medal. Officials of the Humane Society said that this probably was the first time in the history of the United States that a public ceremony has been arranged in honor of a dog, and that the publicity attending the event will tend to stimulate interest in behalf of dumb animals.

"Bob" came into the limelight on February fifteenth when, after an absence of more than six months, he walked into his master's restaurant at Silverton, wagged his tail, and with every evidence of joy renewed acquaintanceship. Last summer Mr. Brazier and his family, accompanied by "Bob," made a motor trip to Indiana. While crossing Iowa the collie was lost, and an extensive advertising campaign failed to locate his whereabouts. The family returned home without hope of recovering the dog. The dog's toe nails were worn off as a result of his long journey of thousands of miles.

This dog story reminds us of Bryant's closing verse in his famous poem "*To a Water-fowl*":

"He who, from zone to zone,

Guides through the boundless sky thy certain flight,

In the long way that I must tread alone

"Will lead my steps aright."

Faith and Works Joined Together 630

In a little chapel in a village on the edge of the Adirondack mountains one Sunday morning last winter a man in the garb of a woodcutter walked up the aisle to the pulpit as the pastor was leading the congregation in prayer. He whispered a few words to the minister, who turned to his flock in explanation. "This man," he said, "has walked twenty miles on snowshoes to get aid for a friend injured in the woods." Now he asks that we petition God to give him strength to get back with the medicines needed to save his comrade's life. His trail is through the snow-locked country to Lake Desolation."

As the worshipers bowed their heads in prayer, they also paid homage to the rough woodsman who had risked his own life in the attempt to save that of his comrade. Whether it was the power of prayer intensifying the woodcutter's own rugged determination to succeed for the sake of his friend or not, he managed, after a fierce, bitter struggle with the

storm lasting nearly all day, to reach the cabin in the mountains, and his friend's life was saved.

The Contrasts of Life

631

A lady who recently visited Kilawea, the world-famed Hawaiian volcano, gives a most graphic description of the volcano at night: "When darkness came the volcano was very spectacular. I had thought it marvelous by day, but I was totally unprepared for the exhibition in the darkness. There was the floor of the fiery pit, black crusted. But through the ever surging black crust appeared cracks of fire. They were constantly moving cracks that took on designs and patterns that were ever changing. Now was the pit laid out in squares; now there were jagged streaks of lightning over its surface; then a great octopus appeared, its body a fiery fountain, and a hundred or more flaming tentacles reached out in every direction. And the Goddess Pele sang her wild, terrific song. Her voice was hissing, roaring, laughing, something like the laugh of a devil must be. And furnaces started up around the edges, great, glowing, red-hot things that sent up overpowering fumes of sulphur smoke."

But the next morning when she visited the crater in the early dawn she found it very different. The steam columns and the various lava flows on the slopes of Mauna Loa were very clear cut, but in the Ohia forest near by innumerable birds were singing their sweet songs, a strange contrast to their surroundings.

Those birds singing on the rim of that sulphurous, volcanic hell are like sweet Christian homes with their prayer-toned life in the midst of the wickedness of a great city.

Little Sins

632

The United States Government is authority for the statement that there are more than two hundred million rats in the United States—and other authorities place the number at more than half a billion. The Government also declares that independent of the harm they do in spreading disease and biting people, each rat destroys on the average five dollars worth of food stuffs a year, without counting other property.

This means that at least one billion dollars worth of food stuffs a year is destroyed by rats—an amount that it requires the labor of two hundred thousand men to produce—their

whole labor devoted solely to feeding and otherwise providing for the filthy, disease-spreading rats. The rat is the arch-criminal of the animal world, and has proven in reality a more dangerous enemy to man than lions, tigers or any of the great carnivora.

Some insignificant appearing sins are like that. They burrow in the dark and eat out all beauty from the souls of men and women.

Not the Largest Bell That Makes the Sweetest Music 633

A church in Cincinnati, Ohio, claims to have the largest bell in America and, next to the one in Moscow, the largest one in the world. The Cincinnati bell is ten feet in diameter and twelve feet high and weighs thirty thousand pounds. When it was hung a number of years ago its deep tones shattered windows in adjacent buildings, and threatened to shake the supporting tower to pieces. Since then no one has dared to ring it. It is sounded by tapping it with a hammer. Sounds thus produced are no louder than those from smaller bells. Rung in the regular manner its peals, in the tone of E-flat, could be heard over a radius of fifteen miles.

It is not the largest bell that makes the sweetest music. Some men and women are like this great bell in Cincinnati, powerful but of not much account in the music of the world. Some humble men and women make more music of happiness than the giants.

Disinfecting the Mind and Heart 634

Every night in the week the busses operated by the London General Omnibus Company over the streets of London are given a shower bath. High-pressure washing machines have been installed in the Company's garages, which spray the busses until every particle of dirt is removed. After its bath the interior of the bus is sprayed with a disinfectant which is especially prepared in the Company's laboratories. In addition to this daily cleansing every bus is taken out of service for a day of tuning up once in twenty days.

The mind is like a bus in this restless, hurrying life of to-day. It carries a greater variety of passengers than any London bus ever knew. It needs to be thoroughly cleansed and disinfected daily, and nothing like the old-fashioned family altar with its Bible reading and prayer to God has ever yet been discovered for the renovation and disinfecting of a soul. In addition our minds and hearts need a thorough spiritual tuning up every Sunday.

The Larger Spirit 635

Soon after the Labor Government came into power in England, Lady Astor, an American born woman, who is also one of the most distinguished members of the English Parliament, speaking at a luncheon given by the Mayor of Plymouth, England, paid this tribute to the Labor Government: "Look at the present government, the way it has buckled to and

played the part of Englishmen first. I think it is very splendid. In these days of transition and unrest in the world, the small party spirit is not big enough."

Christian people should rise above denominational spirit also, and live in a freer atmosphere and with a wider vision, counting ourselves Christians first.

Look Out for the Eggs You Cherish 636

Millions of eggs are imported annually into England from China, and there is always a possibility of adventure for the bored housewife in opening one of these imported products. Sometimes they get into politics. Recently a member of the House of Commons complained to the government that one of his loyal constituents had discovered in her kitchen a lizard which had been hatched from an egg brought in from China.

We need to be specially careful of the eggs of thought which we allow to be stored in our minds and hearts these days, or something far more dangerous than lizards may be hatched.

A Sweet Christian Swan Song 637

Mrs. Mary Severance Warren died recently in Lexington, Kentucky. During the last hour of life she wrote with a pencil on the back of an envelope this beautiful interpretation of the twenty-third Psalm:

"The Lord is my shepherd; I shall not want;
He maketh me to lie
In pleasant fields, where the lilies grow
And the river runneth by.

"The Lord is my shepherd; he feedeth me
In the depths of a desert land,
And lest I should in darkness step
He holdeth me by the hand.

"The Lord is my shepherd; I shall not want,
My mind on him is stayed—
And though through the Valley of Death I
walk
I shall not be afraid.

"The Lord is my shepherd; O Shepherd sweet,
Leave me not here to stay—
But guide me safe to thy Heavenly fold
And keep me there, I pray."

A few minutes after she had finished writing, the pencil dropped from her nerveless hand. She was with the Good Shepherd.

Hunger for One's Country 638

The story which has been widely broadcast through the press that Grover Cleveland Bergdoll is now willing to return and serve his prison sentence recalls Edward Everett Hale's famous story of "*The Man Without a Country*." Philip Nolan, the exile of that story, had said, "I wish I may never hear of the United States again." He had spoken his own sentence. In a long life time

it was forbidden him ever to hear of his native land, or ever to see his home again, or listen while men talked of America. In his heart the hunger for home was never appeased.

Between the lonely exile of Dr. Hale's story and Bergdoll the similarity is most striking. Each renounced his country, and to each came the tardy lesson that renunciation of one's country brings its own penalty, and that the penalty can never be escaped. Food, drink, shelter, companionship—these do not suffice. Laughter does not suffice. One may be given the means to gratify his every physical need, his costly whims of the moment, yet he cannot purchase that which he most desires, a glimpse of the land that bore him.

Bergdoll is a man without a country. The Germans despise him as a coward and a traitor. He is a poor outcast. How he must envy those gay fellows who came back from overseas, their citizenship requited, their debt to honor paid!

The Joy of Sharing a Treasure 639

The son of the late J. P. Morgan having given his father's splendid library to the city

of New York for the use of scholars and students, attention is directed again to the fact that you cannot fully enjoy a treasure hoarding it. The collection, which includes the original manuscript of "Paradise Lost" and a number of first editions of Shakespeare and the very catalog of which would make an antiquarian's intellectual mouth water, was procured at a cost to Mr. Morgan which is inadequately represented by the appraised figure of eight million five hundred thousand dollars. Time and effort and not a little of the crime of discrimination are embodied in the collection which is at last to be devoted to a public purpose. Moreover, it is by its nature incapable of duplication and is one of the few instances in which the term "priceless" is more than a meaningless phrase.

But the collector having satisfied his desire for achievement and exclusive possession, it is found that something more is required. There is a limit beyond which mere ownership fails to satisfy is illustrated in this munificent gift. God has made us so like himself that our greatest joy comes through sharing our treasures with others.

Cut Gems: Best Illustrations

Dropping the Pilot 640

Rom. 1: 28. When the Emperor of Germany dismissed his great counselor Bismarck, Punch had a cartoon by Tenniel representing a great liner. Bismarck was just leaving the vessel, while the Emperor was watching the departing guide with haughty self-satisfaction. The cartoon was entitled, "Dropping the Pilot." And the cartoon represents experiences in my own life; but instead of a fallible statesman, I have dismissed the infallible God. I have dropped the Eternal Pilot. I have called it self-dependence, and with a great show of courtesy I have bowed my Lord out of the boat. And then I have taken the helm into my own hands, and steered by my own counsels. And the end has been sorrow and loss.—*Dr. J. H. Jowett.*

Your Tongue 641

Prov. 17: 20. "A perverse tongue falleth into mischief." Professor Amos R. Wells says: "Sometimes a mountain avalanche is so delicately poised that the vibration of a voice will bring it down. Many an avalanche of sorrow has been brought down by a hasty word." Carelessness in word and action may result in the shipwreck not only of one but of many lives.

Pride Rebuked 642

Prov. 16: 18. A gourd vine wound itself round a lofty palm, and in a few weeks climbed to its very top. "How old may'st thou be?" asked the newcomer. "About one hundred years." "About one hundred years and no taller! Only look, I have grown as tall as you in fewer days than you count years." "I know

that well," replied the palm. "Every summer of my life a gourd has climbed up around me as proud as thou art, and as short-lived as thou wilt be."

Cure of Pride 643

Prov. 16: 18. A homely recipe for the cure of pride is given by Robert Burdette, humorist and preacher. "If you want to realize your own importance," he advises, "put your finger into a bowl of water, take it out, and look at the hole."

His Master's Voice 644

Matt. 23: 8. The little dog sits in the store window with his head to one side and ears cocked up listening to the sound of the victrola. He thinks it is his master's voice. But is it? He smells in the tube; but does not smell his master. He runs behind but does not find him. He is perplexed, yet thinks it is his master.

We know that his master is not there. It is only a revolving disk, moving needle and vibrating diaphragm.

The little dog is deceived? Perhaps. If we should imagine him developing into a scientist and making a learned investigation we would see him examine the horn, count the vibrations of the diaphragm, examine the characteristics of the needle, and finally test with microscopic accuracy the curious spiral pulsating line of the revolving disk from which comes all the sound. He would examine the range, variation, time, the character of the vibrations and decide, and decide rightly as far as science goes, that there was nothing but a varying vibration upon a rubber disk. No master. No personality.

But suppose the dog should become more than a scientist. Suppose he should become a philosopher. Then he would go back of the returns, back of the revolving disk. He would say, "That which came out of the disk must in some way have been spoken into it. It sounds like my master's voice. Some one has spoken into it. It is my master's voice." The little dog is right.

Some of us in the pulsating beauty and wonder of this revolving universe think we are in the presence of the Master's record and hear the Master's voice. Yet all that science and the microscope can show is the vibration of the air and the ether. Nevertheless we have a deeper feeling that all that we hear and see and read out of this revolving wonder must have been once spoken into it by One whom we fondly recognize. It is our Master's voice. "One is your Master, even Christ; and all ye are brethren."—*Rev. Frederic T. Rouse, Worcester, Mass.*

A Child's Prayer 645

Prov. 20: 11. "Even a child maketh himself known by his doings, whether his work be pure and whether it be right."

Bishop Edwin H. Hughes of the Methodist Episcopal Church tells of a little boy on a Pullman Car, surrounded by men evidently returning from the races. The talk of the men was rough, irreverent and mostly about gambling. The little boy clad in his wee pajamas, was ready for bed. In hesitancy and a bit of fear he looked doubtfully about him, then overcoming his timidity, he knelt by his berth, folded his hands, and in a sweet childish voice, heard all over the car, said "Now I lay me down to sleep." All profanity ceased, all talk of bets silenced, tears came to the eyes of hardened men—what the little chap had some of them had lost.

A simple faith in God, a loving trust in his love and power, we can talk about any where. All men want it and all men know they need it but we often lack the faith and courage of the child to make God's presence more real than the dominating assumptions of rough and sense bound human presence.

Why should strong men fear to go through with a program of faith, when "even a child maketh himself known by his doings?"—*Rev. Allen A. Stockdale.*

Power to Live It 646

Titus 2: 11-14. An officer of a Japanese liner was listening to an American companion talking about the Christian faith. With pathetic intensity he broke into the talk with the abrupt question, "But is there power to make a man live it?" An Imperial University man, with characteristic keenness, he touched the one critical spot. Happily he learned about the Man who died, and lived again, and lives, and gives power to live it. His face showed something new inside. For the rest of the voyage he kept bringing men to his friend to learn

about the power, yes, the Man, that can help a man actually to live the thing. This is essentially Christianity, Christ is "the power of God unto salvation" and transforms lives.—*S. D. Gordon.*

God's Coolie 647

2 Cor. 5: 20. At the feet of a medical missionary a grateful father and mother knelt to worship her as a god, for she had restored their child to health. Hastily the missionary cried out to them, "We are not gods. Worship the true God." "You must be a god," they said, "no one but a god could have saved our beloved child from death." "Suppose," said the missionary, "that I wished to bestow a valuable gift upon you and sent it by the hand of one of my coolies, whom would you thank, the coolie or myself?" "We should thank you, of course; the coolie is your servant." "And so am I God's coolie, by whose hand God has been pleased to send you this gift of healing; and it is to him you must bow and give thanks."

The Chief End of God 648

Psa. 147: 11. "The Lord taketh pleasure in them that fear him." Margaret Bottome, founder of the King's Daughters, told me she was once visiting in the home of a pious Scotchman. He gathered his children around him at night to teach them the catechism. He asked the littlest girl the question, "What is the chief end of man?" and she replied, "The chief end of man is to glorify God and enjoy him forever." "Splendid," said her father, and then to test the depth of her thinking he asked, "Now, daughter, what is the chief end of God?" She thought a minute and said, "The chief end of God is to glorify man and enjoy him forever."—*Rev. Len G. Broughton, D.D.*

God's Patience 649

Psa. 103: 8. When Robert Ingersoll was lecturing, he once took out his watch and said, "I will give God five minutes to strike me dead for the things I have said." The minutes ticked off as he held the watch and waited. At about four and a half minutes some women began to faint, but nothing happened. When the five minutes were up, he shut his watch and put it in his pocket. That story reached the ears of Dr. Parker. When the great preacher heard it, he said, "And did the gentleman think he could exhaust the patience of the Eternal God in five minutes?"—*Christian Herald.*

The Great Commission 650

Matt. 28: 19. "Beginning at Jerusalem" is a good Sunday School motto, but the devil always tries to add, "and ending there." During the World War a tank was seen to stop suddenly in the midst of a famous attack. It did not appear to be injured, and on inquiry sent back the answer, "We can't go on, for we have come to the edge of our map." So, when you spread out the map of your neighborhood and plan and pray, don't forget what lies beyond.

THE HOMILETIC YEAR—July

INDEPENDENCE DAY

THE SABBATH

INDEPENDENCE DAY

INDEPENDENCE DAY 651

It is a Christian duty to be a good citizen. In all the relations of life, in his home, in his church and in his country, one is to conduct himself according to the principles laid down in God's Word for his guidance. In this country, which God has given to us as our home, we are most loyally and lovingly to discharge these duties, for here we have larger measures of life than are possessed anywhere else on earth.

It is a great privilege to be a citizen of our United States. Here life is free, with boundless opportunities for possessing and achieving all that makes life desirable. If the ancient Hebrews rejoiced in their country, as a "land of milk and honey," more thoroughly should we rejoice in the abundance and beauty of our own land.

On the Fourth of July, 1776, the Declaration of Independence was adopted by the members of the Continental Congress, assembled at the State House in Philadelphia, now known as Independence Hall. It was a great occasion. Our nation was born that day. The thirteen colonies at that time cut themselves loose from Great Britain and declared for freedom. Following this action came the Revolutionary War, resulting in the defeat of Great Britain and its withdrawal from our shores.

Today we celebrate this great and deciding event. John Adams predicted that it would be "celebrated by succeeding generations as the great universal festival," and said that "it ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty." But, knowing the ordinary tendencies and needs of human nature, he said it "ought to be solemnized with pomp and parade, with shows, games, sports, guns, bon-fires and illuminations from one end of this continent to the other, from this time forward for ever more." But a celebration of the day should, in some way, be entered into by all our citizens, and religious exercises commemorative of the event should be held in all our churches on the Sabbath nearest and most appropriate. We must never forget the divine Providence which made and which has preserved us a nation.

We need today to remember God as our rightful ruler. True religion is our greatest need as a people. If we serve and love God and obey his laws, we may be delivered from the dangers that threaten us. We are strong only in him. We may lose, even if we have numbers and wealth. But if we are obedient to God, we shall be strong and secure.

SUGGESTIVE TEXTS AND THEMES

Love of Country: 1 Kings 11:21, 22.

Love of People: Rom. 9:1-3.

Patriotism Acknowledges God: Deut. 1, 2.

Patriots Labor: Isa. 62:1.

How a Nation May See Its Way: "For the commandment is a lamp." Rom. 16:26.

Safeguarding Against Destruction: "Let him destroy thee from off the face of the earth." Deut. 6:15.

The Bible and Patriotism: "Thou shalt receive this law before all Israel in their hearing." Deut. 31:11.

A Nation's God: "Happy is the people whose God is Jehovah." Psalms 144:15.

The Well-Spring of a Nation's Life: "Take fast hold of instruction; let her not go: keep her; for she is thy life." Prov. 4:13.

Making Our Country Christian: Psalms 33:11; Prov. 14:34; Rom. 13:1-10.

THE CHRISTIAN MELTING POT

"Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34.

I am on lower Broadway, New York, at the hour of recess. "School" has just let out, and from the great skyscraper office building pours a flow of "scholars." I am flowing along with the living stream. All about me are men and women of all nationalities. I am sizing them up as I flow. The looking over is quite satisfactory, thank you. I am proud of the New York folks who are part of the make-up of "God's country." These boys in straw hats are the lads who shouldered gun and went across the sea for righteousness. These girls in silk stockings are the lassies who stayed at home and handled knitting needles and rolled bandages and did all sorts of things for the same cause. I have hanging upon my bookcase a Victory Loan poster. It is a beautiful woman holding a scroll upon which is a list of American soldiers. Every name represents a different nationality. These are those who went across the sea for the right and proved themselves gentlemen clean and square. It is the great work of the church and Sunday School to take these nations, and here in America melt them into a great God-fearing people. It is a "grand and glorious feeling," as Briggs, the cartoonist, would say, to know that we have a great army of noble and consecrated Christian women who in our schools, both secular and religious, are making these into Americans for us. Heb. 5:12; Isa. 32:20.

GREAT WORK YET TO DO 654

Dr. Sheldon tells of a Chinese boy, Wong Fu, who had been sent by the Chinese government to America to receive an education at an American university to fit himself for a government position. After a year in the university he came to his teacher in philosophy. "Teacher," he said in his slow, grave, patient manner, "I am greatly perplexed over a matter. Perhaps you can help me."

"Perhaps," answered the professor. "What is your trouble?"

"This, teacher: I am come to this country, which is called Christian. I expect to find conditions much better here than in my own country. I find much evil. Saloons, and vice-houses, and child labor, and strikes, and race riots, and Sabbath-breaking, and commercial greed, and lawbreaking, and murders, and suicides, and divorces. When I go back to my people, how shall I explain all this? If Christ's religion is so much better than ours, why do all these things go on over here? If these are the fruit of Christianity, our religion is better than yours."

"Wong Fu," said the professor sadly, "I have a son and a daughter, both missionaries in China. The question you have asked is one they have written to me often. Your people are already asking it of them. Wong Fu, we have a great work yet to do to Christianize this country for the sake of other countries that are looking to it for an example. The only way I can help you is to urge that you and I each do our part."

"I will do my part, teacher," promised Wong Fu.

And if each of us will do so much, we shall soon diminish some of the evils that today prevent America from being the truly great nation God means it to be.—*Rev. John F. Cowan, D. D.*

THE ATHENIAN OATH 655

We will never bring disgrace on this, our City, by an act of dishonesty or cowardice.

We will fight for the Ideals and Sacred things of the city, both alone and with many.

We will revere and obey the city's laws, and we will do our best to incite a like reverence and respect in those about us who are prone to annul them or set them at naught.

We will strive unceasingly to quicken the public's sense of civic duty.

Thus in all these ways we will transmit this city, not only not less, but greater, better, and more beautiful than it was transmitted to us.

CHRIST, ARBITER BETWEEN CAPITAL AND LABOR 656

The Lutheran recently published an account of an organization of wage-earners in Wheeling, W. Va., that has put itself on record as accepting Christ and his teachings as decisive in all industrial disputes. This is part of the resolution adopted by this labor-union:

"Be it hereby resolved that we, the duly elected delegates representing all the organized crafts in the Wheeling districts, do hereby unanimously declare our belief that the teachings of Christ constitute a platform upon which all men can agree."

In the three following paragraphs of the resolution they express a belief that these teachings can be applied to industrial problems; they promise to join in earnest endeavor so to apply them, and in proof of their sincerity appointed a committee to confer and decide what methods should be used so to apply them.

REFORM AT THE TOP 657

An old German writer once said that judges and magistrates are the physicians of the state, and sins are the disease of it. What matters it whether a gangrene begin at the head or the heel? It will kill if the part that is diseased be not cut off; except for this difference, that the head will kill sooner than that which is in the heel. Even so will sins of great ones overthrow a state sooner than those of the meaner sort. Therefore, wise was the advice of Sigismund, the Emperor, when, upon a motion to reform the church, one said, "Let us begin at the minorities." "Nay, rather," said the Emperor, "let us begin at the majorities; for if the great ones be good, the meaner cannot be easily ill; but if the mean ones be ever so good, the great will be nothing the better."

AN ENGLISH PATRIOT 658

In the reign of Charles I, the fees of Sir Henry Vane's office as treasurer of the navy amounted to 30,000 pounds per annum. He acquainted parliament with the fact, and said that such profit was a shameful robbery of the public. He offered to give up his patent, and for an agent to take his place on a salary of 200 pounds a year. Parliament readily assented, and settled on him an annuity of 1,200 pounds.

JAPANESE PATRIOTS 659

In a temple in Japan I saw coils of rope made for the use of the navy in the Russian-Japanese war. They were made by the women of Northern Japan from their own hair.—*Pres. Thwing.*

BROTHERHOOD OF NATIONS 660

It is said that Senator Root during his term as Secretary of State completed twenty-four treaties of arbitration with different countries. One hundred years ago, there were no such treaties with any country. Today there are some two hundred such arbitration agreements among the nations of the world. Truly the Golden Rule of love and brotherhood is prevailing among mankind. Mr. Spurgeon once noticed a tramp on the front seat of his church. The third Sunday, he went and spoke to him.

The man said, "I am greatly changed under your preaching. When I first came here, I hated both God and the devil. Now I love them both." This spirit of love is being manifested in the place of ancient hatred.

It is said that there are more than one hundred and fifty International Societies organized to promote missions, education, health, business, and reform, as well as arbitration. If interdenominational societies have drawn all Christendom nearer together, making them one in aim and action, there is also surely coming national unity, in some form of a league of nations.

PATRIOTS CAN END WAR 661

Washington, the warrior of the Revolution, once exclaimed, "My first wish is to see this plague to mankind vanish from the earth." Benjamin Franklin makes the visiting angel from heaven shocked at the sight of war. The angel says, "Blockhead, you undertook to conduct me to the earth, and you have brought me into hell." "No sir," is the reply,—"this is the earth and these are men. Devils never treat one another in this cruel manner. They have more sense and more what men vainly call humanity." Franklin adds, "When will nations learn to settle their disputes without cutting one another's throats?"

The sentiment, "My spear knows no brother," is giving way to the grander sentiment, "My brother shall know no spear."

The prophets of olden time saw this day of peace coming, when they said, regarding the very beasts, "The wolf and the lamb shall dwell together; the leopard shall lie down with the kid and a little child shall lead them."

A "CHRISTIAN NATION" 662

Some years ago, during a controversy over the action of the Board of Education of New York City relative to the Christmas exercises in the Public Schools, the statement was openly made that "This is not a Christian nation," and consequently the doctrines of the Christian religion, it was asserted, are not entitled to the consideration which the followers of that religion claim. At that time Bishop Satterlee, in discussing the controversy, publicly stated that ours is a Christian nation, and that the United States Supreme Court has so decided. His statement was received with incredulity in many quarters. In order to settle the point, the Christian Herald made a thorough search of the legal authorities, to ascertain and lay before the people the rulings of the highest courts, national and state, defining the status of the Christian religion in the United States.

PATRIOTISM AND PRAYER 663

Psa. 122:1-9.

The patriot is a man of prayer. What love and devotion we find here in this psalm of

patriotic emotion! Recall the sight of Nehemiah praying for Jerusalem, or, years before, of Jeremiah shedding tears of blood. Prayer for the nation should not be perfunctory, but earnest, like Jeremiah's prayers that brought him to a Gethsemane.

TEST OF PATRIOTISM 664

Any person who would defraud the nation by evading customs duties, by shirking public tasks, by falsely representing his liabilities to taxes, or by rendering less than full market value in every transaction with the government, must be enrolled somewhere outside of the rank of patriots.

PATRIOTISM AND COURAGE 665

Isa. 1:10-20. The patriot is a man of courage. It is not easy to rebuke a people's sin. It is much more comfortable to praise the people and tell them what fine folks they are. Isaiah refused to praise where sin was so manifest. Let us support the men that are not afraid to speak unpalatable truths for the welfare of the people.

PATRIOTISM IS CONSTRUCTIVE 666

Isa. 1:16-20. The prophet patriot deals not only in rebukes. He is constructive. He sees the road to blessing and prosperity. It is the road of national repentance, of transformation of life. There can be no blessing for evil-doers; there can be no curse for those that live the life of heaven.

667

ROOSEVELT AND THE FOURTH OF JULY

Pres. Roosevelt was opposed to the celebration of the Fourth of July by race groups. He said: "I believe that we should make the Fourth of July a genuine Americanization day and should use it to teach the prime lesson of Americanism, which is that there is no room in this country for the perpetuation of separate race groups or racial divisions, that we must all be Americans and nothing but Americans, and that, therefore, on the Fourth of July we should all get together simply as Americans and celebrate the day as such without regard to several racial origins."

REVIVAL OF CIVIC PATRIOTISM 668

There is a new revival.

It is the revival of civic patriotism.

It is none the less religious for being civic, for the new patriotism is rooted in the old piety. The same old religious spirit that all along has been regenerating souls and reforming society is rising to the rescue of the city. Once more piety and patriotism, citizenship and religion, the interests of the community and Christianity, are becoming identical.

There have been such revivals before. Under Moses and David the national spirit and the religious spirit, the commonwealth and the

kingdom of God, were one and the same to the people of Israel. Savonarola succeeded, even in Florence, in uniting what God had joined together and man had put asunder. From his cell and cloister garden and cathedral throne he cried to the apostate city, "Your sins make me a prophet." His prophecy was so far fulfilled that a contemporary writer confessed, "Indeed, the people of Florence seem to have become fools from mere love of Christ."

John Calvin wrought the redemption of Geneva; first, by refusing the Eucharist to its citizens because of their immorality, and by separating church and state—it may be feared too far; and then, by making the city itself "a normal school of religious life."

The Cottons and the Mathers, in the Old Colony, laid deeply and firmly, even if roughly and crudely, the spiritual and civic foundations for the republic of God that it is ours to rear.—*Graham Taylor, D. D.*

Our Country for Christ is another way of saying Christ for the world! A true Christian is always a Cosmopolitan. Go, therefore; and keep on going with this blessed Gospel until, to the utmost of your ability, you have given it to the last man.—*D. J. Burrell, D. D.*

GOD'S HAND IN HISTORY 670

God's hand in history is nowhere more plainly apparent than in the growth of thirteen feeble colonies along the Atlantic seaboard into a strong and prosperous nation. The boldest imagination of the olden days would never have predicted such a result. What God has wrought for us implies some grand work yet to be done for him by the American people. It is a task for our Christian patriotism to discover what that special work is, and to set about the doing of it without delay.—*Forward.*

THE SABBATH

STARVING TO DEATH 671

An enterprising firm that manufactured threshing machines used to show for an advertisement the picture of a lean, starving chicken, with the statement that this bird had been fattened on a straw stack threshed by their machine. The chicken had industriously worked over the stack to find the very, very few grains of wheat that remained in the chaff, with the result that it was starving to death. And that illustration represents the condition of those men and women who spend their lives hunting through Sunday excursion, the moving pictures, sacred concerts composed of secular music, amusements, radio messages and doubtful novels for something just as good as a sermon, but their souls are starving to death. What America needs is a return to the morning and evening service in the church and a determination to substitute nothing for the Gospel message as expounded by the consecrated servant of God. Then and then only will the problems that threaten home, community and nation be solved, whatever the world and lukewarm church members may say to the contrary.

RELIGIOUS USE OF THE SABBATH 672

Let the public once be placed in the position of choosing between a concert and a religious use of the Lord's Day, and it needs no prophet to tell how it will choose. Can the nation really dispense with the holy day? Whatever cuts into the proper use of the Lord's day cuts into Christianity itself.—*The Lutheran.*

JOY-GIVING SABBATH 673

The Christian Sabbath will become a contagious and self-propagating thing in a depressed world if those who know its full meaning will strive to make plain in precept and practice the joy-giving qualities of its precious

privileges and truths.—*Rev. W. C. Covert, D. D.*

"SUNDAY PLEASURE SPREES" 674

A prominent banker wrote to a boyhood friend after this fashion: "Dear John: Isn't it as bad for you to skip church and go off for a fifty-mile spin as it would have been for us to skip Sunday School and go for the ten-foot hole for a swim? We would at least have come home clean, and you do not. Talk about worshipping under the blue vault; you don't worship under the blue vault. You don't worship any more than we did when we caught turtles and penned them in the old split-rock basin."

Then in a later letter, evidently in answer to criticism of preachers and church, he wrote: "You are hard run for an apology. Better put it straight and say you have lost interest in religion. You remember your commencement speech on the expulsive power of a new affection! Has the machine crowded out religion? The machine is all right, but if it is a question of the machine or the church you would better stick to the church."

POWER OF RESPONSIBILITY 675

In the memoirs of De Tocqueville it is related that, on his return to France after a protracted tour of our country, when he was asked which of our institutions impressed him most deeply he answered without hesitation, "The American Sabbath. On that day the business houses and places of amusement were all closed; fires were banked in the furnaces, hammers lay still on the anvil and it seemed as if all the people were either at home or on their way to church." That was little more than a hundred years ago. Things have changed since those days.

Who is responsible?

Let us lay judgment to the line and righteousness to the plummet. The Church itself is to blame. There are more than forty millions of people in America who profess to be followers of Christ: and, as John Foster has said, "Power to the last atom is responsibility." The vast preponderance of the social and political influence of our country is in the hands of these people so absolutely that they can have whatever they want.—*Rev. D. J. Burrell, D. D.*

DO GOOD ON THE SABBATH 676

Is it lawful on the Sabbath day to do good or to do harm? Whittier describes a scene in which a hunted slave girl fled into a church, followed by a man with a whip in his hands. She raised a cry of distress, to which the hunter replied that she was his slave and that he had the law on his side. The parson called to the deacon to throw the Bible before the girl and trip her. He did so, and when she fell over the Book, the parson helped to bind her hands and feet.

"Although," said he, "on Sabbath day

All secular occupations
Are deadly sins, we must fulfil

Our moral obligations."

We have traveled a long distance since then, but we are not yet at our journey's end. Jesus Christ taught us that there are no "moral obligations" that impel us to be unjust or unkind. No follower of his can use religion or any of its rites to undermine the very foundations of truth and love.

GOD'S DIKE 677

The Dutch call the Sabbath "God's Dike." They know from long experience what their sea walls have done for their nation in rolling back the encroaching ocean, hungry to swallow up their low-lying land.

In the same way they see the spirit of secularism and worldliness ever waiting a chance to swallow up all the best things in national and individual life and character, and they rightly believe that the Christian Sabbath is one great rampart between these things and their destruction.

Any one who stops for a moment of sober reflection can not fail to realize the menace of a disintegrating dike, whether it be one of sea walls or soul walls.

Voltaire said that as long as the Sabbath remained, the Christian religion could not be destroyed.

A San Francisco visitor tells of seeing an electric church sign which blazoned forth the legend: "Keep the Sabbath for the great things of the soul."

A Massachusetts supreme court judge says that at one time he gave up church-going, giving his Sabbaths to books and other interests, but after a while he became conscious of a deterioration in his moral nature, and he resumed church attendance.—*Christian World.*

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If you have anything to sell, a Classified Advertisement in The EXPOSITOR will help you dispose of it.

The article "On Going to Church" by Thomas F. Opie in *The Living Church*, reminds me of an incident in my early experience as a Church member. A good old lady friend of my mother, when remonstrated with for her negligence in church attendance said, all smiles: "Oh, I can worship in the woods and the fields." "Yes?" was the prompt rejoinder, "but do you?" Silence followed. The idea is the same as that embodied by Mr. Opie in his story of Theodore Roosevelt: A rejoinder to the man who said he could worship God

in his automobile: "No one would ever suspect you of it," said T. R.

Now, of course, if one were a Robinson Crusoe on a desert island one could, and should, worship God "in the woods and the fields," or even in an automobile, supposing the desert island possessed that luxury! But in civilized places, where there is even one church—any Christian church—one should go there, where, and where alone, one can worship God in the way he has selected for us, and not pretend that one is worshipping when one is merely enjoying the landscape—and avoiding the collection!—H. R. S.

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The Beauty of the World and the Sense of the Eternal

REV. J. WESTBY EARNSHAW, Lowville, N. Y.

Text: "He hath made everything beautiful in its time; also he hath set eternity in their heart; yet so that man cannot find out the work that God hath done from the beginning even to the end." Eccl. 3:11.

The divine Author of the universe has invested his work with beauty. "He hath made everything beautiful in its time." The phases of the world about us, the mold and make of things, and the forms of vegetable and animal life are all embodiments and expressions of this principle and affect man with emotions of wonder and delight. Man has felt this element of beauty in the world at every stage of his checkered history; and it has ever witnessed for God and been a spring of piety.

Man has had to adjust this sense of beauty and its spiritual message to his growing science of the physical world, giving it larger and finer construction as his knowledge of the material universe has been extended. Every marked advance in physical science has seemed to strike against this higher ministry of nature and to reduce the world to a more mechanistic aspect and a more material use. But when the new scientific knowledge has been more thoroughly digested it has been found to have displaced only empirical constructions and theories, and to have left the beauty, poetry, and mystical influence in full effect. With the new insight which science has afforded him man is claiming again his olden heritage in nature; and, with science as acolyte in the reopened temple, is finding anew in nature a revelation and sanctuary of Him whom prophets know and saints adore.

But there is a grander world than the physical even as translated by spiritual sensibility. The perceptive world lies in this grander world as an island in the sea or a star in the ether, the world of spiritual being encircling the perceptive world with solemn surge and ceaseless tide, and stretching away in fathomless deep and shoreless expanse. God has not only set the beauty of the world in the eye and heart of man; he has whispered to him also of this grander world. There was something that could not be painted in landscapes, flowers and seasons, could not be uttered in tones of bird and breeze and stream, nor flung on starry cope, mountain's misty form, or ocean's billowy expanse, but could be communicated only in longings and leadings, experiences and surmises of the human soul. "He hath made everything beautiful in its time; also he hath set eternity in their heart."

The idea of eternity is intuitive to man, a whisper of God in his inmost being. Man cannot live altogether in the present. He can appreciate its passing interests and fugacious beauty; but he cherishes a bigger thought, claims and is conscious of larger interests and relations. Man's scientific instinct bears witness to this intuition. He looks beneath the surface of phenomenal aspects and relations and inquires into origin, cause, and end. He reads the runes of rocky tomes, measures the erosions of cataracts and glaciers, traces the emergence of continental areas and their successions of flora and fauna; and turning his wondrous tube to the heavens he tracks in ether-fields the tremendous evolutions of stel-

lar worlds. These are profoundly significant facts; but their significance should be rightly construed. It is because there is eternity in the eye that looks that man is so persistent in his quest for that which he can never find, the beginnings and ends of things. Man's philosophical tendency affords like evidence. This probing the mysteries of being, this quest for the unities and harmonies of thought and the sequencies and relations of fact and event, with the ultimate synthesis of all; what means it? It means that God hath set eternity in man's heart. Man's social instincts point the same way. Our loved ones die to all our senses but never to our souls. Our spirits cling when our arms can no longer clasp. We live in presence of the immortals, and the "cloud of witnesses" encompasses us ever. Man's prescience and providence in regard to the future of the world, his own posthumous influence, and the interests and weal of future generations, all show the same trend of instinct, the same set of being. And, deeper than all this, yet to the same effect, is man's inveterate idealism for himself and for the world, his yearnings for a fairer and fadeless beauty, a deeper and diviner good; in a word, for personal perfection and for a perfect civilization and social order.

The mystery of being remains for all man's peering. "Man cannot find out the work that God hath done from the beginning even to the end." Neither by science, philosophy, nor faith can man fully explore the eternity in which God works and lives, nor make exhaustive discovery of the divine works even as they are manifested in the temporal process; cannot see the "far-off divine event" from which the whole creation sprang nor that to which the whole creation moves.

This twofold revelation of God and of man in nature and in human experience has its primordial record and cumulative treasury in the Bible, bringing it through the gradations of a historic evolution to higher and yet higher levels until through the witness of God-imbreathed men (*theopneustoi*) it climaxes in the unfolding consciousness of One in whom the human and divine were in full unison. The Bible, like all things great and good, comes to its own. There is no revelation in seer's vision, prophet's burden, psalmist's song, or evangelist's confused and wonder-smitten story save to the soul that is open to the manifestation of God in nature and the witness to God in the human soul.

It was inevitable that this revelation of God in the process of the world and in the soul of man should crest in the revelation of God in Jesus Christ. In Him who was at once the prophet of the Highest and the high priest of humanity, "not after the law of a carnal commandment," with prescribed and ritual function, but "after the power of an endless life," we have the supreme revelation of God and of man as the child of God. As a member of the

human family he was begirt by the relation which encircle us all. He was rooted in a nation with its institutions and civilization was nurtured in its faith, nourished by great literature; and he took his place in the spiritual succession of its prophets. He was also in closest touch with nature and caught all its whispers of faith and trust and peace. And, through all and above all he was possessed by the immediate consciousness of God and the sense of inmost union and fellowship with Him. Living thus ever in presence of the eternal, in communion with the divine, he lived also in closest, divinest heart-grip of love and saving interest and purpose with humanity and thus he became, and was, and is the Redeemer and Saviour of men, unfolding to the world the divine Fatherhood, the divine Sonship, and the uniting and fulfilling power of the Life of Love.

Religious faith with this majestic scope and content needs to be translated anew and with utter veracity into the living language of men. Intelligently resolving the tones from the past in sacred literature, history, and institution with fullest accessibility to the spirit of truth and goodness which breathes through all the world and all the ages; with creedant heed to the voices from within, the *dicta simpliciter* of the soul; with open eye and ear and heart to the infinite suggestion of nature; and in spiritual fellowship with the Divine Man, we shall find that God walks with man in the garden as of old.

These are thy oracles, O soul of man; and God, Eternity, and Love thy watchwords. The cross is love's emblem. Love in an imperfect world has ever a cross at its heart. It is no strange then that God has traced this symbol in his fairest and stateliest works, that he has inwrought it in pistil and petal of loveliest flowers, that he has flung it upon the sky in splendid constellation, and carved it in mighty intaglio, inlaid with glistening snow in mountain facade. It is the sign and crest of the redeeming life, the symbol of love's ministry and the prophecy of love's consummation.

The Two Prayers

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know you can."
Then while he slept

I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head:
"O God, make me a child,
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."—*Sel.*

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Patriotism

Fourth of July Sermon for Children

REV. M. G. GOSSELINK, Philadelphia, Penna.

Text, "Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

How many of you have ever seen the Liberty Bell at Independence Hall? If you haven't ask your parents to take you there some day. You will find this text taken from the Bible written on it, "Proclaim liberty throughout all the land unto all the inhabitants thereof."

One hundred and forty-eight years ago a little boy told an old man to ring the bell to tell all the people that these United States were free. The boy did his duty; the old man did his duty; and the bell did its duty. That is what patriotism means, to do your duty to your country.

Some people do a lot of talking about the flag, and cheer when the band plays the "Star Spangled Banner," but they don't obey the laws as they should and they do not try to help make our country better.

There was once an old Englishman who always carried a few acorns in his pocket everywhere he went. At every opportunity he would plant an acorn. A great many people laughed at him for this but he quietly said, "I am planting these for my country, so that in the future she can build ships from the oak trees which will grow from these acorns." That is what makes England great, her ships. The old man wanted his country to be greater still, and people thought he was peculiar, but he was doing his duty.

If I should ask each one of you what makes our country great I am sure I would get a great many different answers. Some of you would say, "the great cities," others, "our large and fertile farms," others, "our mines, factories, money, our army and our navy."

All are right, but it isn't the whole truth.

Two men were standing at the beautiful Niagara Falls. One was a civil engineer and the other a statesman. The engineer said "The United States is the richest and greatest country in the world because we have so many rivers and waterfalls which we could harness to turn all the factory wheels and make enough electricity to light and heat the whole country." The statesman said, "I disagree with you. Our country is great because of the girls and boys and the men and women in it." He was right. Patriotic people make a fine nation. Girls and boys, you will run this country twenty-five years from now. If you love our country by doing your duty, our country will become even greater than it is today.

When Lord Nelson was the commander of the British Fleet he fought the battle of Trafalgar. Just before the fighting commenced he sent this message to every sailor under him, "England expects every man to do his duty." The men cheered and cheered and then they fought as they had never fought before and won the victory.

On this Fourth of July our Country sends this message to her girls and boys: "The United States of America expects every child to do his duty." Today God also sends his message to girls and boys and mothers and fathers, "I expect everyone to do his duty."

No one can be truly patriotic who thinks so much about his country that he forgets about God. Duty to Country must go hand in hand with duty to God; for after all it is God who has made our country great. "He hath not dealt so with any nation." Let us thank him today for this "Land of the free and the home of the brave."

"Our Banners": Children's Sermon

(Object-Sermon for Fourth of July Sunday)

REV. HENRY E. WALLEY, Philadelphia, Pa.

Text: "In the name of God we set up our banners." Psalm 20:5.

(Secure flags of as many nations as possible and arrange them so they can be seen from all parts of the room.)

Now flags are more than bits of silk or bunting. They mean something. They stand for something. They often suggest the dignity and importance of the nation to which they belong, and now and then a flag suggests to the world a nation's infamy. You may not tread upon any one of these flags without insulting the nation to which it belongs. You may not pin or sew anything to our flag, nor lay any-

thing upon it, nor use it for advertising purposes without running the risk of a fine or an imprisonment.

A nation's flag is a very precious and sacred thing to all loyal members of that nation. It is suggestive of its history, the heroism of its citizens, the sufferings and tribulation through which the nation has passed on its way up to membership in the family of nations, the ideals and religion of its rulers and its people. And when it is flung to the breeze it mightily stirs the emotions of those who love and understand what it means.

(Here display each flag in turn with a brief

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word about each country. The children may be asked to name the flags if it be thought prudent to do so.)

Of course without meaning any discourtesy to the other flags we are all agreed that our flag (Hold the flag in the hand waving it gently, for remember children and grown-ups like action) is in every way the most beautiful of all. It is graceful in design, and most attractive in its tidy dress of red, white and blue; but its real charm is in the memories that cluster around it, and the splendid ideals that halo it. We never gaze on it without thinking of the great nation and the Christian citizenship in which we are loyal units.

Do you know the history of "Old Glory," as we fondly call it? How it came into being, and through what changes it came on the way to its present form? Have you heard of Betsy Ross? Why of course you have. What a silly question to ask of bright boys and girls such as you are. Well, have you ever visited the Betsy Ross House on Arch Street, Philadelphia, where the flag authorized by Congress in 1777 was made? It is a quaint old place and if you ever have a chance to see it, don't miss it.

Previous to that time flags of various kinds were used in different parts of the country. One had a rattle-snake in the middle with the words, "Don't tread on me," underneath. Now that was enough to frighten anybody, was it not? There was another one with a white field and a pine tree in the middle of it, which was used as a naval ensign. Then there was one which rather closely resembled the British Jack.

The original flag made by Betsy Ross had the stars arranged in a circle and there were stripes just as in our present flag, one for each colony. After that a stripe was to be added for each new state admitted to the Union. But it was soon discovered that the flag would grow to an unsightly thing, and after much thought it was arranged that there should be but thirteen stripes and that a star should be added each time a new state was admitted to the Union. So it remains to this day.

You know, do you not? that on certain days the flag should be displayed from our houses? You know also that all Federal Buildings are supposed to fly the flag from sun-up to sun-down, and that buildings such as schools and churches, as well as State Buildings, are permitted to fly the flag under the same rules?

But does it always mean that when folks carry the flag or display it from their windows that they really love it and would be willing to fight in defense of it? Does it mean that they are genuine patriots and sincere law-keepers? Does it mean that when folks shout, "Hurrah for the Red, White and Blue" that they will live for and sturdily defend the principles and ideals for which it stands?

Indeed, I am sorry to say that very often it does not mean any of these things, for not long

ago there was a parade of law-breakers and protestants against our prohibition laws and, would you believe it? they carried our beautiful flag as if they were its defenders instead of its defamers. Think of the enemies of home and childhood and ordinary decency and good-order carrying our precious starry banner; "the emblem of the free," that has been kept spotless by the sleepless vigilance and sacrifices of our splendid patriots since its birth! Does not your blood boil when you think of it?

Then, not so long ago, the flag was used to adorn and decorate an arena where more than ninety thousand men and—yes, some women— assembled at a fabulous price per person to see two big, brutal men maul each other for a few minutes. Is it right, do you think, that our "Star-gemmed Banner" should be put to such disgraceful uses?

There is a very quaint and impelling song entitled, "The Old Flag Must Never Touch the Ground." It is sung with great enthusiasm and characteristic emotion by the colored people, and it is based upon a supposed incident in the Civil War. When a color-bearer was shot a black man sprang forward and caught the flag, exclaiming, "The Old Flag Never Touched the Ground." No, the dear old flag must never touch the ground. It must never be trailed in the dust of defeat or shame. It must not be defiled by any one, native or foreign born. You and I must be such worthy citizens that the flag may never mean less than it should to the world, nor to those who are sheltered beneath its folds. We must demand that our government so "carry on" and our citizens so deport themselves that our flag shall be the object of respect and veneration on all the Seven Seas, and in every part of the world, save where tyranny and wickedness lift their ugly heads; and there let it wave as a rebuke and a warning to evil-doers of every class!

"Here's to the whole of it—
Stars, stripes and pole of it,
Body and soul of it,
On to the goal of it,
Carry it through—
Home or abroad for it,
Unsheath the sword for it,
Fight in accord for it,
Red, White, and Blue."—(Daly)

And now without detracting a mite from the beauty and meaning of "Old Glory" let me show you a flag that is above every flag so far as its significance is concerned. (Here point to or hold up the Church Flag, the emblem of the Christian Church.)

Behold its colors, its Cross, the Sign of Conquest and Triumph. What does it say to the world? It says the world will not be won by the use of the sword. It says that good-will can never come among men when the bloody sword or the dripping scimitar are in sight. The world will be won for righteousness and

Fatal Accident!

On April 11th an auto driven by Rev. A. A. Samson of Los Angeles, was struck by a rapidly moving street car. The machine was wrecked, Rev. Samson being thrown out and his skull fractured. Death resulted several hours later.

The deceased carried two accident and health policies in The Ministers Casualty Union. Completed proofs were received on May 19th. Claim was approved and check for \$7000 mailed on May 20th.

Thousands of such tragedies occur every year. Every minister, whether he drives or not, needs just such effective, dependable protection as this brother had. Then when the need comes, his loved ones will benefit by his thoughtfulness.

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will become a "Safe place for Democracy," or any other good thing only when the sword is exchanged for sacrifice and service. To us the Cross is no longer an instrument of torture, but the reminder that through the death of selfishness, life in all its fullness and perfect satisfactions shall come.

And see when the two are put side by side what a gracious picture they make! And truly these two flags are set for the saving and healing of the nations. And this statement is not an echo from the perfervid words of the pleader for the World Court or for the League of Nations. It is a firm conviction that I am sure many of you will come to share as

you come swiftly to manhood and womanhood and look out upon life with maturer and more practiced eyes than it is now possible for you to do.

And now, dear friends, by the simple device of bringing to your attention these national emblems, together with an earnest word concerning a higher loyalty than love of country, I have sought to create in your hearts a passion for the things that belong to the high levels of service and sacrifice. In the name of God and for the sake of his Adorable Son we will set up our banners on the heights of service where all men may see them and follow our Great Commander.

The Many-Colored Temptations

REV. E. ALLAN CHAMBERLIN, Lafayette Hill, Pa.

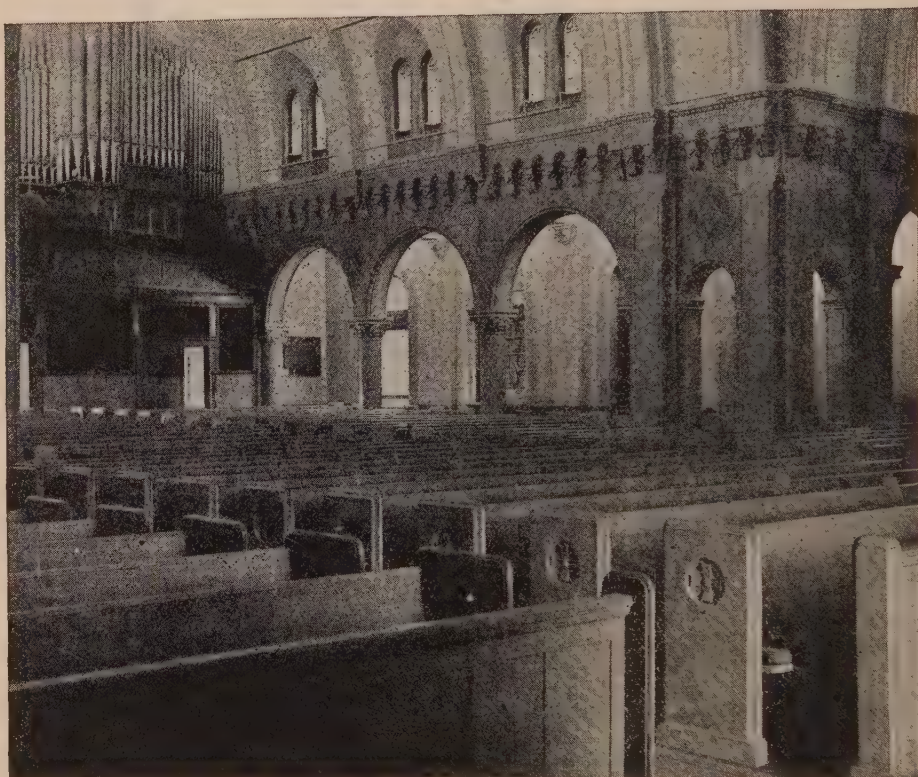
Text: "Ye are in heaviness through manifold temptations." 1 Pet. 1:6.

The Greek word which we translate "manifold," really means "many colored." When this reading is given how much more expressive it becomes! "Ye are in heaviness through many-colored temptations."

The Bible has much to say about color. The rainbow of promise illuminated Noah's sky. The special gift given by Jacob to his favorite son was a coat of many colors. At the time

of the feeding of the five thousand when Jesus commanded the people to sit down in companies, the word for "flower garden" is used, because of the colorful array of the gay Oriental clothing of the men assembled.

I. Perhaps man's greatest temptation may be called the **Red Temptation**. This is the temptation to be selfish, a great evil since selfishness is the foundation of all other sins. Therefore it is always dangerous, and red is the color of danger. One of the best known



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detective stories by Sir Conan Doyle is called "A Study in Scarlet," because it deals with a trail of human blood reaching from one continent to another.

The red temptation is also the temptation to be intemperate. The admonition in the Bible links this color with this temptation. "Look not upon the wine when it is red, when it sparkleth in the cup." Or again, "Who hath redness of eyes? They that tarry long at the wine, they that go to seek out mixed wine." The most intemperate and immoral part of any great metropolis is usually called in common language "the Red Light District", for here selfishness reigns supreme. It is to be remembered from the Book of Joshua that the scarlet woman of Jericho placed a red cord in the window of her home.

The red temptation is likewise the temptation to become angry without a just cause. I have always admired red hair but it has, in many instances, denoted a fiery temper. When a man is angry we say that he is seeing red.

But the red temptation is also the temptation to become lawless. The college student governed by the gang or mob spirit, unmindful for the time being that any other person in the world has rights beside himself, goes forth to destroy property, and do a great many other foolish things, and we say that he is painting the town red. The red flag stands for everything that exists without law. War, which is legalized lawlessness, is represented in the Revelation as the rider on the red horse. Astronomers tell us that the planet which is named after Mars, the God of War, shines with a red light.

Even the promises of God link sin with that which is red, for the prophet Isaiah proclaims, "Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." There is no doubt but that the red temptation has a grip on many men.

II. The Yellow Temptation is that of jealousy. The seared yellow leaf has lost its beauty, so also has the life which is eaten up by jealousy. Leah felt this temptation when she found her younger, prettier sister preferred before her. The disciples fell victims to the yellow temptation when they vehemently argued as to who should be of first rank in the kingdom of heaven when the Messiah had established his throne. Today the yellow peril is not so much the one men used to fear, that might come to America from across the seas, but it is the yellow peril of jealousy, since all cannot possess a pile of yellow gold. The yellow temptation is also the misuse of money and an inordinate desire for its possession. For not money itself but the love of money is the root of all evil. It is well, however, to remember, that gold is the universal passport for every door except the door of heaven and the universal provider for everything except happiness. Selfishness breeds jealousy; jealousy brings envy; envy begets crime.

III. Then there is the Gray Temptation. A man halts between two opinions as the Israelites of old hesitated to choose between Jehovah and Baal. There is an indecision in the matter of a choice between God and Mammon, between sin and salvation, right and wrong. Neither positively white nor positively black, the individual's opinions are a neutral gray. Their owner is on the fence.

The church at Laodicea had fallen a victim to this temptation, and God had no further use for it since it was neither hot nor cold. The gray temptation is the desire on the part of the individual to serve two masters, which results always in the satisfactory service for neither one.

Have you fallen victim to some red temptation, the pale yellow or the neutral gray? If you have, break loose, be free and have forgiveness, for listen:

IV. God's grace comes down from the Blue vaulted sky, and falls upon that red temptation of yours. Red and blue make purple, the color of royalty and mastery, and the forgiven sinner is no longer a victim of the red temptations and by the grace of God he is a slave no longer but every inch a king.

The Blue Grace falls on the Yellow. Blue and yellow make green. Green is the color of rest, and at the same time the color of growth. It is the color of nature, the color of satisfaction, the color of contentment. The man who was once overcome by the yellow temptation now finds an inexplainable peace and comfort in his soul, and although just as poor as he ever was he can sing now with a wealth of meaning,

"My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands."

He realizes that he is the child of a King.

The blue grace falls on the Gray, and the blue and gray make navy blue, true blue, and the poor vacillating soul, torn between two opinions, storm-tossed without an anchor, finally finds a refuge in the Haven of Rest, in the Shadow of the Rock which is higher than he, there gaining comfort and finding peace.

These red and yellow and gray lives of ours need but the touch of God's blue grace to make them rich and beautiful. This grace God is always ready to give.

The prodigal son was met by his father out on the dusty highway almost out of sight of the parental homestead. The weary watcher had seen the tattered traveler. The father read repentance in the eyes of his long lost boy, from his heart flowed free forgiveness, and there was joy, singing, and feasting, for the many colored temptations of the far country were a thing of the past.

A small girl in a Western Canada mission district wrote in a history paper, "When William the Conqueror came to England he found no code of laws, and so he drew up the Ten Commandments."

Great Texts and Their Treatment

HOW OUR LIVES MAY BE CONSECRATED TO OUR COUNTRY

"The Spirit of the Lord is upon me because," etc. Isa. 61:1-12.

When we undertake to mix religion and patriotism, as we usually feel obliged to do at the Fourth of July season, we often feel much as if they were like oil and water—so different that they do not readily go together. The trouble is that we look at the two matters from two different standpoints when we ought to give both the advantage of both standpoints.

Ordinarily our enthusiasm for the nation is a generalized feeling. The nation as a whole is imaged to our minds as a personality to which we give allegiance. On the contrary, our religious enthusiasms are for individual people. The remedy for such a feeling of difference between the interests of the church and the interests of the country is for us to add to our religion a consciousness of the human mass needing uplift, and to add at the same time to our patriotism a consciousness of the individual men and women who are the living nation and whose personal needs are the real needs of the state.

I. What have we to pray for at this time? For the betterment of the whole company of our fellow citizens who make up with us our beloved American republic,—the native-born and the immigrant, the rich and the poor, the fortunate and the unfortunate, the educated and the ignorant, the noble-minded and the brutish. All these must live together in peace and justice and with sincere care for one another's well-being before we can have a truly Christian nation.

II. But we must not only pray; we must plead and work for such conditions, and more particularly than all we must ourselves live the quiet, faithful and just lives which set the right example and wield the right influence. A body of citizens who consecrate themselves to the constant practice of justice, charity and generosity toward all with whom they are thrown in contact is the first essential for a sound national character.

III. But the living is not all-sufficient although it is the first thing. Based honestly upon example there must be constant teaching and preaching of the right principles for the common life of men and women united under one democratic government.

IV. Through what agency then may these evils be best condemned and these saving ideals for the state most forcefully preached? Clearly it is religion whose voice is most powerful in impressing men and women with their duty in this respect. The task, therefore, falls to the church and church people to meet this great need of the country,—the dec-

laration, vindication and establishment of righteous principles in private and public society. Reaching this point of understanding, we find the Fourth of July no longer a secular holiday, but truly as solemn as the Sabbath.—N. R. B.

THE CONTAGION OF HEALTH

"Waxing confident by my bonds." Phil 1:14.

I had rather assumed that Paul's bonds would have filled his companions with fear. I thought that his imprisonment would have been a menace which would have stricken their souls with terror. But the prisoner eclipsed his prison. His courage was more obtrusive than his chains. His fellowship with the Lord was more manifest than his bondage to a Roman soldier. His light shone in the darkness, and the darkness was unable to quench it. And "many of the brethren of the Lord, coming into this bright, inspiring atmosphere, felt the quickening of the apostle's triumph and were "much more bold to speak the word without fear." The time of another man's constraint was the season of their enlargement.

I. There is a contagion of health. Our ordinary thought and speech have made us more familiar with the contagion of disease. We are busy thinking about hostile microbes and bacteria, and the havoc which they work upon "the earthly house of this tabernacle." And we think of the unfriendly bacteria which assail the soul—evil suggestion, irreverence, unworthy fear, frivolity. But there is a healthy contagion, soul influencing soul with strengthening and inspiring ministries. Every noble virtue is the base of a splendid contagion. Paul's courage invigorates the apostolic fellowship.

II. Think of the contagion of serenity. How magnificent in the initial stages of panic is the calming influence of one strong man. How quieting is the self-possession of one strong woman, in the day when calamity has riven the family circle!

III. Or think of the contagion of hope. How all our smoldering lamps borrow fresh supplies of oil from the vessel of the thoughtful optimist!

IV. And the vital contagion can be born in obscure ministers. The sacrificial patience of Onesiphorus inspired the apostle Paul. And wonder how much in his inveterate youthfulness the apostle owed to the presence of youthful Timothy, his own son in the faith! Every soul can be the center of contagious health. Every one in Christ Jesus can help to create the spirit and atmosphere of the city of our God.—Rev. John Henry Jowett, D.D.

CHRIST SHUT OUT

"Behold I stand at the door, and knock."
Rev. 3:20.

Four weeks ago I traveled across the Canadian prairies, and I sat in amazement at the immensity of the unbroken fields. What remote horizons stretched around the entire dome! Surely, if there is pure air anywhere, it is away out on those vast stretches of country where there is not a single ministry of pollution. And yet, as I moved through the train, there were cars in which the heavy, unclean air almost choked and smothered me. We were rushing over the prairies, and we were swathed about with immeasurable volumes of glorious air. It beset us on every side. But the people would not have it in! I suppose that out in mid-Atlantic the air is as clean and sweet as you will find on the face of the planet. But if you go into many a cabin, on any one of the great liners, you will find a closeness and an uncleanness of atmosphere which will smite you like a stench. We are enveloped by forces of besieging, wholesome air, which has been washed and sweetened by its trackless journeyings over countless leagues of sea; but the people will not have it in! The clean flood waits just outside the port-hole, but the travelers will not have it in!

I. And we can have the breath of God, the mighty energies of grace, the power of the Holy Spirit all about our lives, and yet we may not let it in. It is round about us like the air we breathe, but we will not take it in.

II. We may share the triumphs of our Lord if only we would let him in. I can shut out the caressing, wooing, nourishing air of the Canadian prairies. I can shut out the air that roams and broods over the Atlantic floods. I can shut out the triumphant Christ, the Lord of glory!

III. "Behold, I stand at the door and knock!" That is where we keep the Master. He will not force the lock. He will never enslave our wills. I must open the door to him, and I must open of free and spontaneous choice.

KEEPING OURSELVES IN THE LOVE OF GOD

"Keep yourselves in the love of God," etc.
Jude 21.

In order to keep ourselves in a loving attitude toward God there are some things to be avoided and some things actively to be done.

I. Things to be avoided. Let us shun carefully everything that would be likely to dampen the fervor of our affections or extinguish the holy fire. If we have taken Christ as our Master let us follow him. When a dog is following two men their parting shows which is his master. Sin and holiness do not proceed along the same road. We must choose which way we will go. 1. Avoid the indulgence of a worldly spirit. We have read of

a boy who tied his horse to his arm. The horse ran away and the boy was injured. We must hold the world so loosely that it can never drag us with it. 2. Never parley with temptation. Temptation is an enemy outside the castle gate seeking by persuasive words to gain an entrance, but when once we let it in we will find it a Trojan horse full of armed men to overcome us. 3. Never compromise with sin. Never say, "I will choose the least of two evils." Choose neither. Because it was cold the camel asked the Arab to let him put his head into the door of the tent. There being no hindrance he got in with his fore feet. Then with his whole body. "Hold," said the Arab, "there is not room enough for two." "Then," said the camel, "you had better get out!" That is the way it always ends. Compromises with sin are always dangerous.

II. Things to be done. Religion is not a series of "don'ts." We cannot pump darkness out of a room. It cannot be baled out; open the windows and let in the light! So we cannot force evil out of the soul except by letting God in. What are some of the things that let in light to the soul? 1. Prayer. 2. Study of the Word. 3. Meditation. 4. Association with Christian companions. 5. The preserving a tender conscience. 6. The engaging humbly and heartily in every form of Christian service. If we would keep ourselves in the love of God, we must cultivate the graces and imitate Christ in deeds of mercy and loving kindness.—H.

THIS WILL GET READ

We submit the following introductory paragraph of a message sent out by a minister. If you want your "stuff" to get a reading, study striking ways of winning attention:

Yesterday

I was a perfectly white sheet of paper. Then the typewriter and the mimeograph of the First Presbyterian Church took me into their clutches and here I am all covered with dirty, black marks.

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Essentials to Christian Fruit-Bearing

REV. IRA H. FRANTZ, Beattie, Kansas

Text: 2 Pet. 1:5-11.

The Bible abounds in figures of speech relating to agriculture, horticulture, and animal husbandry. The word "unfruitful" in this passage is such a figure. Peter here enumerates a number of Christian qualities as follows: Virtue, Knowledge, Self-control, Patience, Godliness, Brotherly-kindness, Love. The object of having all these qualities supplied in our faith is fruit-bearing. "They make you to be neither idle nor unfruitful." The verses immediately following give the results of lacking these things and also the reward for having them.

Modern agricultural science offers a striking analogy for this passage.

It has been found that there are just ten chemical elements essential to plant growth. These are oxygen, hydrogen, carbon, nitrogen, calcium, magnesium, potassium, phosphorus, iron, and sulphur. Others may sometimes be taken up by the plants, but these ten are so essential that if one of them be lacking plants will not grow. The last two are found in sufficient quantities in all soils and may therefore be disregarded, as may also the first three, which are obtained from the air and water. But the farmer must see to it that the other five are present in his soil in sufficient quantities, else his crops will not thrive. Poor soil means poor crops, and poor soil is simply a deficiency (seldom a total absence) of one or more of these essential elements of plant food. The scientific farmer who finds his soil unproductive, finds out what is lacking and then supplies those elements in the form of fertilizer.

Now Peter has given us here a list of character-elements, or faith-elements, essential to spiritual productiveness. If one be lacking even though the others abound, the spiritual fruitage will be small. A study of each characteristic separately will show it to be an essential element in a fruitful faith. Faith that has not the qualities here mentioned will not be productive. Go over the list and imagine a Christian faith minus each one of them in turn.

The following is told by Dr. Cyril G. Hopkins in his book, "The Story of the Soil." The Illinois Experiment Station established an experimental field in the southern part of the state on some black, peaty swamp-land of which there are many thousands of acres scattered in small areas over Illinois, Indiana, and Wisconsin. This soil is very rich in nitrogen, phosphorus, and other elements except potassium, of which there is practically not any. The application of a small amount of potassium fertilizer makes it a very productive soil, but without the fertilizer treatment it will not grow anything. At the experiment field they

had the treated and untreated plots side by side. On the treated plots the corn yielded forty-five to seventy-five bushels per acre, while on the others it was a complete failure. A man living a few miles away whose land was all of this kind, heard of the experiments and came one day with his family to see them. As he stood looking at the luxurious growth of corn on the fertilized plots and the familiar puny stalks on the others, he broke down and cried like a child. He had put the best part of his life into that kind of land. "It looked rich," he said, "as rich as any I ever saw. So I bought it and drained it and built my home on it. The first crops were fair, and we hoped for better; but instead they grew worse every year. We raised what we could on a small patch of sandy land, and kept trying to find out what we could grow on this black, bogus soil. Sometimes I helped the neighbors and got a little money. But my wife and I and my older children have wasted twenty years on this land. Poverty, poverty, always! How was I to know that this single substance you call potassium was all we needed to make this land productive and valuable? Oh, if I had only known this twenty years ago, before my wife had worked like a slave, before my children had grown almost to manhood and womanhood in poverty and ignorance!"

How sad to come to the close of one's life and realize that it has been a failure and totally unfruitful for lack of self-control, or Godliness, or some other of these essential elements! May this possibly explain the fruitless lives of many Christians?

THE STAR CLUB

The United Presbyterian Church, Walton, N. Y., has a "Star Club." We have the program of the 17th Annual banquet. Names of pupils are printed with stars before them and after their names as designation of the number of years they have had perfect attendance. A list of deaths during the year follows, a paragraph on "How to Become a Member," and the program. The paragraph about membership is as follows:

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The Apocryphal N. T., translated by Montague Rhodes James. 584 pp. Oxford University Press, American Branch, New York. N. T. students will welcome this collection,—the only one so far translated into English,—of N. T. apocryphal Gospels, Acts and Epistles, not for its small value as history, literature, or religious teaching, but for the light it throws upon the ideas of the unlearned Christians of the early days of the church, as well as upon medieval thought and art.

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Down Through the Ages, by Frank E. Gaebelin, M. A. 106 pp. Macmillan, New York. The author is Principal of the Stony Brook School for boys, and has written chiefly for young people. He narrates the story of the Bible telling about its beginnings, text, early versions, how the Bible came to England, and of the various translations down to the King James' version, which, he considers the pinnacle of literature. His closing chapter makes a practical application of the Bible as the staff of life.

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Walks and Words of Jesus. A Paragraph Harmony of the Four Gospels, compiled by Rev. M. N. Olmsted. Revised edition. 415 pp. Oxford University Press, American Branch, New York. This Harmony gives a connected account of Jesus' life and teaching. The words of Jesus are printed in prominent type, much larger than that used for the story of his deeds. An added chapter gives "The New Sayings of Jesus," the MS. of which was found at Oxyrhynchus, 1902-1903.

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The Christ of the Logia, by Rev. Prof. A. T. Robertson, LL. D. 247 pp. Doran, New York. These essays, reprinted from various journals, discuss modern critical problems, some of them concerned with the composition of the Gospels, and others relating to the power and knowledge, the ethics, psychology and deity of Jesus. The Fourth Gospel,—"the supreme literary work of the world,"—is considered in the light of recent scholarly enquiry. Every minister who wishes to learn what modern critical scholarship is saying about the Gospels and Jesus, can find no better guide than this great evangelical N. T. scholar.

The Master and the Twelve, by Rev. J. W. G. Ward. 255 pp. Doran, New York. Fresh and penetrating character studies of the twelve men whom Jesus called to be his disciples. Eleven of them were molded, eventually, into ministers of his grace and builders of his kingdom. Judas, "the man of perverted powers", alone failed to respond to the teaching of the Master.

Is God Limited? by Bishop Francis J. McConnell. 297 pp. The Abingdon Press, New York. The Bishop reminds us that Mr. H. G. Wells has answered this question in the affirmative; and that his answer is approved by many who find in it relief from the problems of the intolerable suffering and wrong which marked the Great War. The Bishop holds, however, that where limitations upon the Divine appear in the physical universe, the world of men, in the creation of human personalities, and in the very conception of personality of God, they are self-limitations of God to reveal more fully his moral purposes in creation. The Bishop's answer is closely reasoned out, rests upon a sound philosophic and religious basis, and leads to the conclusion that Christ "utters God and utterance is not limitation."

Reality and Religion, Meditations on God, Man, and Nature, by Sadhu Sundar Singh. 80 pp. Macmillan, New York. The Sadhu is India's great Christian mystic, a man of saintly character, and an itinerant evangelist, who has carried the Gospel successfully into his own land and Thibet. The twenty-seven brief chapters show rare insight into the things of the Spirit.

The Imperial Voice, by Lynn Harold Hough, D. D. 146 pp. Macmillan, New York. Eighteen sermons and addresses. They are intellectually vigorous and spiritually impressive. Dr. Hough is steeped in the literature of both knowledge and power. He is not a mere dreamer: his sermons blow bugles for action and advance.

Dramatized Sermons, by Rev. Robert C. Hallock, Ph. D. 281 pp. F. M. Barton Co., Publishers, Cleveland, Ohio. These Drama-Sermons appeared first in *The Expositor*. We heartily agree with the author that this method of preaching "is wonderfully inspiring to the preacher, equally interesting to the people, and effective in Gospeling." The volume is a mine of suggestion to the preacher looking for a new, attractive, and effective way of presenting Scripture teaching. Dr. Hallock has a keen sense of the dramatic values in the Bible, and brings them out in a striking way and with literary power and charm. Try the method of this book, and we are confident you will add fresh power and interest to your preaching.

A Casket of Cameos, by F. W. Boreham. 271 pp. The Abingdon Press, New York. The author cites twenty-two texts that transformed and inspired the lives of as many noted persons, such as

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The Conditions of Conversion and Other Sermons, by W. L. Watkinson, D. D. 224 pp. Revell, New York. In extreme old age, Dr. Watkinson is bearing fruit as a sermonizer, with no falling off in quality. He knows the currents of the thought of today, and uses them to bear onward the ship of faith. He is pre-eminent in range, variety, and appositeness of illustration. The nineteen sermons are models of good preaching.

What Is Your Name? More "Yale Talks," by Charles R. Brown, Dean of the Yale Divinity School. 137 pp. Yale University Press, New Haven, Conn. Vigorous, straight-from-the-shoulder talks to college students on practical religion. They are the kind that make young men "sit up and take notice" that religion is a living force in the life of our day. The titles of his talks are: What is your name? The price of the best, Looking ahead, Playing the game, Such as I have, Does it pay, The Man who played fast and loose, The fighting instinct, The line of approach, What doest thou here?

That God's House May Be Filled, by Rev. William L. Stidger, D. D. 263 pp. Doran, New York. The methods Dr. Stidger recommends have been tested by him for two years in St. Mark's. They filled the pews, and gave him a chance to tell the Gospel message to thousands. Dr. Stidger is sure that they will work anywhere else, town or country. Some of the chapter headings are: The sermon, The service, Prayer meeting, Publicity, Miscellaneous methods, and Modern dramatic book-sermons.

The Minister's Everyday Life, by Lloyd C. Douglas. 220 pp. Scribner's, New York. This book is crammed full of sound counsel to younger ministers on various aspects of their work, such as, The pastoral relationship, Visiting the sick, The conduct of weddings and funerals, The minister's library, The minister's mail, and Sermon-making. He also gives hints on honorable ways of supplementing one's salary. If you follow Dr. Douglas' advice, you ought to "make good" as a preacher.

A Church Service Book, by S. Arthur Devan, M. A. 161 pp. Macmillan, New York. Ministers of non-liturgical churches will find this Service Book very helpful, with its dignified, worshipful and Scriptural forms for morning and evening worship, the offertory, the administration of baptism, Holy Communion, dedication of children, weddings, funerals, as well as forms for special occasions.

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The World's Living Religions, by Robert Ernest Hume, Ph. D. 298 pp. Scribner's, New York. This is the best brief appraisal we have seen of the strength and weakness of the eleven living religions of the world. The essential message of each is given in his chapter headings: Hinduism, the religion of the divine immanence; Jainism, of asceticism; Buddhism, of peaceful, ethical self-culture; Sikhism, of the one true God; Confucianism, of social propriety; Taoism, of the divine way; Shintoism, of nature-worship, emperor-worship, and purity; Judaism, of obedience to the righteousness of God; Zoroastrianism, of alliance with a good but limited God against evil forces; Islam, submission to the Divine potentate; Christianity, of the love of God and love of man, as revealed in Jesus Christ.

Christianity and the State, by S. Parkes Cadman, LL. D. 370 pp. Macmillan, New York. Dr. Cadman has examined afresh for us the relations that should exist between Christianity and the State. He describes, with the ample knowledge of a widely read student of history, the growth and purpose of the State, the modern State, the citizen and the State, the Christian church in the two Empires, the collapse of medieval Imperialism, the rise of Nationalism, and the challenge of Protestantism.

Wonders of the Past, edited by J. A. Hammer-ton. 810 pp. Profusely illustrated. Putnam's, New York. Both in the quality of the text and illustrations, this third volume of the series keeps up the high standard of the preceding two. It is a work which makes the mighty past live again. Ancient but vanished civilizations, with their great cities, and wonderful art and architecture, are made real and intelligible to us through graphic description and illustrations. In this volume, Carchemish, Susa, Athens, Golden Mycenae, Ostia, and Byzantium, wonder-cities; the Colossus of Rhodes and the Great Pyramid; Roman aqueducts; ancient arts and crafts; are all described so well, that the ordinary reader can form definite pictures of them in his own mind. For broadening of one's knowledge and for getting the past in proper historical perspective for illustrations of man's mighty achievements in past ages, this is itself a "wonder" book.

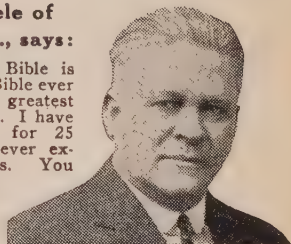
Emergent Evolution, the Gifford Lectures for 1922, by C. Lloyd Morgan, F. R. S., 313 pp. Holt, New York. Students of science and philosophy will find this a rewarding book; others may find it hard reading. By emergent evolution the author means an advance from a lower level to a higher, in which the higher involves the lower and includes something new which could not be deduced from the lower; the new is an emergent, the most important of which are life and mind. God is acknowledged in this theory of evolution as a final concept. A valuable part of Prof. Morgan's book

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is his review of modern philosophical thought, in which is included a discussion of the implications for philosophy of the theory of relativity. While the author maintains strongly a naturalistic interpretation of the universe, he also firmly believes in "God, upon whom all things depend."

Evolution Versus Creation, Second in the series of Fundamentalist-Modernist debates between Rev. John Roach Straton, D. D., and Rev. Charles F. Potter, M. A. 110 pp. Doran, New York. Clever debating, both sides of the question being well presented. Dr. Straton, a leading Fundamentalist, won the decision of the judges.

Jackson of Moukden, by Mrs. Dugald Christie. 155 pp. Illus. **Ion Keith Falconer of Arabia**, by James Robson. 178 pp. Illus. Both published by Doran, New York. We cordially commend these two biographies in the Master Missionary series. Both Jackson and Falconer were men whose memories ought never to fade in the annals of heroic missionary service. Jackson's career ended after but two months' service in China, but his death came as he toiled to stay the spread of the pneumonic plague. His sacrifice of his life for China made a profound impression upon Chinese officials and people. Not less heroic was Keith-Falconer, who gave his splendidly equipped life for Arabia. Dying from malaria after two years' service in his influence abides, both in the hearts of the Arabs and of the mission workers.

Better Music in Our Churches, by John Mann Walker. 214 pp. The Methodist Book Concern, New York. The author conducted conferences lately in Indiana "to awaken and direct interest in church music;" this book includes the leading addresses given at those conferences. They cover the music committee, the organ, building and maintaining a choir, S. S. music, S. S. orchestra, music in the small church, etc. Every minister ought to read this book, because of its practical counsels upon nearly every phase of the subject.

The Hymn As Literature, by Jeremiah Bascom Reeves, Ph. D. 369 pp. The Century Co., New York. Dr. Reeves makes good his case for hymns as literature. He discusses hymns ancient and modern, English Psalmody, Watts' and Wesley's hymns, Bishop Heber and the Romantic Revival, the hymn in the nineteenth century, and the importance of the hymn book.

Physical Training for Public Speakers by Prof. M. S. Sommer. Pub. by the author, 3627 Ohio Ave., St. Louis, Mo. The author is Prof. of Homiletics at Concordia Seminary. He gives admirable practical counsels on physical training for public speakers, covering such topics as proper breathing, articulation, modulation, gestures, etc. Every minister who will faithfully follow Prof. Sommer's directions, will make himself a more interesting and effective public speaker.

God's Call to America and Other Addresses, by Rev. George W. Truett, D.D., 208 pp., Doran, New York. Ten great addresses on patriotic and denomina-

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Let the other fellow roast,
Shun him as you would a ghost;
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When a stranger from afar
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Tell him who and what you are—
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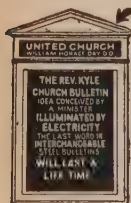
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* * *

I. OUR WARRANT FOR PRAYER

"Ask, and it shall be given unto you," etc. Matt. 7:7-11.

I. What prayer is.

It is not simple petition, but includes all the exercises of our converse with God. As the expression of our feelings in view of his greatness and glory it takes the form of adoration. As the expression of our feelings in view of his goodness it takes the form of thanksgiving. As the expression of our feelings in view of our sinfulness it takes the form of confession. As the expression of our feelings in view of our numerous wants it takes the form of petition.

No better definition of prayer is found in literature than in that wonderful hymn of James Montgomery, beginning,

"Prayer is the soul's sincere desire,
Uttered or unexpressed," etc.

II. Our warrant for prayer.

It is found especially in God's promises. "Ask, and ye shall receive." "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14).

Another warrant for prayer is found in God's Father-love. If we are his children and he is our Father, we have reason to believe that he will listen to our plea and give us everything needful.

Still another warrant exists in God's nature. He cannot deceive, and his nature is pledged to hear and answer and bless his people.

III. The attributes of acceptable prayer.

These may be learned by noticing some of the things that prevent our prayers being answered.

A man's head may be wrong. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28:9).

A man's faith may be wrong. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him" (Heb. 11:6).

A man's purpose may be wrong. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

A man's heart may be wrong. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

There are many other conditions: faith, submis-

sion, obedience, closeness of walk with God, etc. Prayer is the way to get blessings. Prayer is the way to strengthen our graces. The time may be delayed, the manner may be unexpected, but sooner or later, in some form or other, the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire poured out in prayer to God will ever be lost; but in God's own time and way it will be wafted back again in clouds of mercy, and fall in showers of blessings on you and those for whom you pray.—H.

* * *

II. TAKING OFFENCE AT CHRIST

"Blessed is he whosoever shall not be offended in me." Luke 7:23.

These words are the solemn warning which our Lord gave to John's disciples when they came to ask him if he was the Christ. He knew the danger in which they were. He knew that they were disposed to question his claim to be the Messiah, because of his lowly appearance. They saw no signs of a king about him, no riches, no royal apparel, no guards, no courtiers and no crown. They only saw a man to all appearances poor as any of themselves, attended by a few fishermen and publicans. Their pride rebelled at the idea of such an one as this being the Christ. It seemed incredible; there must be some mistake. Such thoughts as these, in all probability, passed through their minds. Our Lord read their hearts, and dismissed them with the searching caution, "Blessed is he that is not offended (in the Greek, scandalized) in me."

At first thought it seems almost inconceivable that anyone should be offended at the adorable Son of God. Human nature, however, in some of its phases is very peculiar in its antipathies. There is a well known story in ancient history of Aristides, the Just. A vote was taken to ostracise him. One of the men who voted against him was asked why he did so. He replied, "Why, I am tired of hearing him called Aristides, the Just." Gen. Logan, in referring to this, once said that it seems there are times when the people are tired of even honest men, they are offended at the very virtue of a man. Even Christ, the peerless one, as we see, had occasion to say, "Blessed is he whosoever shall not be offended in me."

I. Notice this, that stumbling at or taking offence at Christ is a very common sin.

Some are offended at Christ because of his humility. His lowly birth and the circumstances connected with his person and history seem so lacking in dignity that they are offended and turn from him.

Some are offended in Christ because of the doctrines he taught. Secret pride is one of the worst enemies of man. The doctrines Christ taught were very humbling. Thousands will be found to have had the offer of salvation but to have rejected it. They did not like the terms; they would not stoop to enter in to the strait gate; they would not come humbly as sinners to the throne of Grace. In a word, they were offended at the doctrines of salvation.

Some are offended in Christ because of the precepts he taught, or the holy life he required men to lead. Let us beware of being offended by the

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humbling doctrines of the Gospel or the holy practice which it enjoins on those who receive it.

Some are offended in Christ on account of the conduct of those who profess to be his followers. There are so many in the church who do not live right. But Christians all admit that they are imperfect, and surely it is not fair to hold Christ responsible for their imperfections.

II. Notice, secondly, that very blessed are they who are kept from being offended in him.

They are blessed in that their eyes are opened to see the superlative beauty there is in Christ that men should desire him. This is a vision men of the world have not.

They are blessed in that their hearts are new formed, else they would not be pleased with him. The natural heart discerneth not the things of the Spirit.

They are blessed because they have received him by faith and have embraced him as a personal Saviour.

They are blessed because they rejoice in him as friend and helper, their source of pardon, peace and power. Blessed, indeed, is he whosoever shall not be offended in Christ.

III. THE LIGHT OF THE WORLD

"I am the light of the world." John 8:12.

Men have appeared in different ages of the world who have been called lights; but Christ is the Light. Other lights reveal a little; he shines full orb'd. Other lights go out like meteors; he burns on forever—the "Light of the World."

I. He is the revealing light. Light is the revealing element. Christ is the truth-revealing Light.

He reveals God to man. God was known but dimly before Christ came to reveal him, "the brightness of his glory and the express image of his person."

He reveals man to himself. In the pagan world man has no true knowledge of himself. Without Christ the ideal of manhood is low, and man knows not his high origin,—his kinship with heaven.

He reveals the relation between God and man. We learn that man can approach God, that God

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loves to commune with man; we learn the evil of sin, that there is forgiveness for sin and a way of salvation.

II. He is the guiding light. As the light of the world Christ is the humanity-guiding, race-directing light, as well as a light to guide each individual soul.

The value of the light. Christ makes all the difference to men between stumbling in worse than Egyptian darkness and walking securely in the clear, full, noon-day light of the "Sun of Righteousness."

The blessedness of following the Christ-light. It brings certainty of being in the way, like Israel following the pillar of cloud by day and of fire by night.

III. He is the quickening and invigorating light. The natural sun is the fountain of life to the world,—his beams quicken all. Christ is the life of the world. "In him was life, and the life was the light of men."

Let us put away everything that can come between us and Christ and prevent his rays falling upon us. Sin is the great obscuring medium.

Rejoice in the light. God desires that you shall. The men of the far north shout when the sun returns from his long absence: "O, beautiful sun!" and a feast of gladness is made. Let us rejoice in the Light. Let us "walk in the Light."—H.

* * *

IV. REGARD DUTY, NOT CONSEQUENCES

"Behold the men ye put in prison are standing in the temple, and teaching the people." Acts 5:25.

We have here an interesting account of the imprisonment of the apostles, their miraculous discharge out of prison, the fresh orders to go on preaching the Gospel in the face of their persecutors.

I. Their duty.

The angel that opened the prison door said: "Go—speak." There was to be no attempt to conceal their escape. They were to go back to the same place where they had been preaching and teaching before, and were to continue in the same work. "Speak—unto the people." There is no respect of persons with God, no aiming especially toward the great, or pandering to those of rank and power. The true enfranchisement of the common people lies in the Gospel of Christ. They were to tell the people the way of life. This was their duty.

II. Their decision.

There seems to have been no hesitation at all as to what they would do. The record is that "when they heard—they entered into the temple early in the morning and taught." They immediately obeyed. It is not for us to hesitate and reason and delay when duty is plain.

III. Their disregard of consequences.

"Behold the men whom you put in prison are standing in the temple, and teaching the people." Certainly, where else would these men be? And what else would you expect such men to be doing? Perhaps if we had been there, with the fear of the prison before us, we would have used more caution. Possibly we would easily have reasoned ourselves into the acceptance of some more "prudent" course of conduct. But these were men. They were men of conviction. They had seen. They had heard. They had fully adopted the principle that it is better to obey God than man. They did not consider consequences. They simply, unhesitatingly did the duty they were bidden to do.

About the time of the fall of Fort Sumpter a naval officer in Washington, who was a South Carolinian by birth and education, went in great embarrassment to ask advice of Senator Sumner. "What shall I do," he said, "if my ship is ordered to the south to coerce my own people?" "Read your commission, sir," replied the Senator. "But suppose my ship is ordered to Charleston?" "Read your commission, sir!" "But what if I am ordered to fire on my own father's plantation?" "Read your commission, sir!" thundered the Senator. Just so indifferent to consequences must we be if we would make up our minds to do duty under every circumstances. Loyalty to the truth, to the right, to duty, to God, comes first of all. It is not to be a question of temporary safety or apparent advantage with us. It is to be a question only of obedience. Cowardice asks: "Is it safe?" Expediency asks, "Is it politic?" Vanity asks, "Is it popular?" But conscience asks, "Is it right?" Dare to do right. Dare to be true.—H.

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Religious Review of Reviews

NEWS

The Federal Council of the Churches sends out the following announcement:

The Research Department will be henceforth the Department of Research and Education of the Federal Council of Churches. This change in title and in organic relationship (the Department was formerly a part of the Commission on the Church and Social Service) grew out of the gradual increase in the scope of its work. It is proposed to maintain the present balance of interests and activities, stressing matters relating to social ethics and particularly economic and industrial problems. The addition of the word "education" signifies that the Department considers its chief functions: (1) authenticating, interpreting, and putting into educational form the findings of technical research agencies; (2) studying the problems of social education; (3) promoting standard forms and methods of Christian social education among the churches.

* * *

One Man's Achievement

Last winter occurred the first anniversary of the death of Eliezer ben Yehudah, who went to Palestine forty years previously determined to revive the Hebrew language, which had practically lain dead nearly twenty centuries, and to habituate his fellow-Jews to the use of this language in every department of their lives, public and private.

When Ben Yehudah arrived in Palestine in 1881, the 50,000 Jews he found there were all "Orthodox," leading their lives strictly in accordance with the religious code; and to these Jews, Hebrew was "the Holy Language," the language of Scripture and of Prayer. To use it for any other purpose was a blasphemous profanation. Ben Yehudah was, therefore, ostracized, anathematized, "cut off from the congregation." He must bury his own dead children as best he could; his brother European Jews refused to touch his dead wife and take her to the Mount of Olives; the religious leaders denounced him to the Turkish authorities on a trumped-up charge of preaching treason in a newspaper article, and Yehudah spent some months in a foul Turkish jail.

But Ben Yehudah persisted, editing newspapers, organizing societies, teaching in schools, until his ideals spread and a generation arose in Palestine which knew no language but Hebrew. He lived to see the new Jerusalem, with its entertainments, theatrical performances, operas, public speeches, scientific discussions—all in spoken Hebrew. He lived to see Hebrew recognized as an official language of the Government of his "home" country, the official publication in Hebrew of a Parliamentary "White Paper," the insertion of a clause in the terms of the British Mandate over Palestine protecting the rights of Hebrew, and a census return according to which 96 per cent. of the Jews of Palestine declared Hebrew to be their mother-tongue.

Surely, comments "The London Spectator," the achievement of Eliezer ben Yehudah is one of the most extraordinary in human history.—*The Toronto Star*.

* * *

The New York Bible Society distributed in 1923

about 800,000 Bibles. Some 82,000 were given to immigrants at Ellis Island, and 70,000 to sailors and seamen from all parts of the world. Hundreds of Bibles were given to the American Merchant Marine Library so that one Bible may be in each Library furnished ships by that Association.

* * *

Dr. William Pierson Merrill, of the Brick Presbyterian Church, New York City, recently asked his congregation's opinion as to their favorite hymns. The answers, when compiled, placed the first ten in the following order: "O worship the king all glorious above;" "Holy, holy, holy, Lord God Almighty;" "When I survey the wondrous cross;" "O, Master, let me walk with thee;" "Just as I am without one plea;" "Immortal love forever full;" "O love that wilt not let me go;" "Lead kindly light;" "Jerusalem the golden;" "My country 'tis of thee."—*Christian Century*.

This is quite a different list from the one produced by such a request some fifteen or twenty years ago.

* * *

American Bible Society in 1923

For the second time in the history of the American Bible Society the issues have exceeded seven million copies in one year. The total reported at the 108th Annual Meeting, was 7,101,289 volumes.

From the Bible House at Astor Place, New York, 3,856,100 volumes were issued, 934,361 for use in foreign lands, 2,901,937 for the United States, and 18,334 for the island possessions of the United States. The total issued in foreign lands was 3,245,090 volumes.

In Mexico they are having the unusual experience of a "waiting list" of ten to twenty colporteurs ready to serve the Society when sufficient funds are provided to supply the Bible for distribution.

The completion of the Quecha-Spanish diglot furnishes the Andean Indians for the first time with the New Testament in any language other than Spanish. Quecha is the language spoken by all Indians, except the Aymaras, in the central Andean region from Quito in Ecuador to Bolivia and the borders of Argentine and Chile.

The Japan earthquake destroyed all the plates of the Scriptures used in the Philippine Islands.

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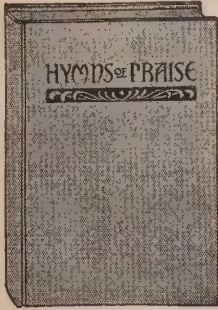
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As a result the printing of Bibles for the Philippines is to be done in Manila, and work has begun on the first order of 21,000 Bibles in seven Filipino dialects.

Fortunately, just before the earthquake, a very large shipment of Scriptures had left Yokohama for Siam.

The China Agency suffered with all the Far East in the Yokohama earthquake, but not as seriously as its neighbors. Many of the Chinese plates destroyed in Yokohama were of Scriptures no longer in current use and for most of them duplicate shells were held in Shanghai. There has been an unprecedented increase in Bible circulation in China, more than a million copies in excess of last year.

* * *

The National Committee for Better Films has prepared a list of some fifty-odd motion pictures on patriotic themes, and printed it in *Film Progress*. This will be sent on application to the National Committee for Better Films, 70 Fifth Ave., New York City, on receipt of postage. Another copy of the *Film Progress* contains an account of how in Scranton, Pa., free motion picture shows were given once a week at two orphanages, the county jail, the tuberculosis hospital, five city playgrounds, and at the Y. M. C. A. for the Newsboys' Club.

* * *

The activities of the students of the Biblical Seminary in New York for one week this past winter included:

- 14 preaching appointments
- 23 church and home Bible classes
- 17 week-day religious education classes
- 16 appointments as Sunday School superintendents
- 76 Sunday School classes
- 24 missionary and special meetings
- 80 clubs and young people's societies
- 173 parish calls
- 14 musical appointments
- 14 visits for observation of religious work.

According to the New York City census there were in the city in 1920, 1,440,635 Catholics; 2,122,457 Protestants; 2,056,956 Jews. Expressed in terms of percentages: Catholics, 25.64; Protestants, 37.78; Jews, 36.58. Protestants, therefore number a little over one-third of the total population.—*Biblical Seminary Bulletin*.

How Life Is Spent

Concerning the time spent by civilized human beings in various occupations the *London Express* makes the following estimate of the years of an average man whose allotted span is three score and ten. His time has been divided up about as follows:

	Years	Months
Recreation and Religious.....	10	2
Sleeping	23	4
Work	19	8
Eating and Drinking.....	6	10
Traveling	6	..
Illness	4	..
Dressing	2	..

Such is Life—The Chesapeake Broadcaster.

* * *

Recently Mr. E. Francis Hyde was elected President of the American Bible Society.

Mr. Hyde has been since 1894 a Manager and since 1919 a Vice-President. He is at the present time Chairman of the Finance Committee.

Mr. Hyde is and has been for many years a leader in the financial, musical, social and religious life of New York City. He was for thirty-three years a Vice-President and Trustee of the Central Trust Company (now the Central Union Trust Company) and has held many positions of financial responsibility in various institutions. For thirteen years he was President of the Philharmonic Society of New York, is Treasurer of the New York Sabbath Committee, Treasurer of Princeton Theological Seminary and a member and elder of the Marble Collegiate Church (Dutch Reformed) of New York City.

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The Bulletin of a Presbyterian church in Elizabeth, Colo., carries this item:

In Other Churches

A Michigan church plans to join the local credit bureau to get in touch promptly with newcomers to the town.

The wife of an Indiana pastor discovered that she was giving one-twenty-third of all the benevolences of the church, and the congregation numbered 300.

A small church in Ohio sets aside 5 percent of its budget to be used by the pastor in getting new ideas for the church. He is often sent to conventions, General Assembly, and similar gatherings.

* * *

Architects have estimated that churches of the United States will spend at least \$200,000,000 in new buildings in 1924.—*The Christian Register*.

* * *

GENERAL

A "Used" Stamp

The intrinsic value of a cancelled American two cent postage stamp is not very high in this country but in Chemnitz, Germany, it represents a love that has crossed 3000 miles of ocean carrying help and hope. This little Saxon city looked forward to a hard year of struggle and their city hospitals and homes for children and the aged were in terrible need. But remittances were received in December through the American National Lutheran Council, and when gifts were passed out to the men and women and children, to each one was given a single American postage stamp taken from mail which had been received from this country. With it went the request that this be kept as a memento of the love of the American Lutherans for their brethren in the faith in time of distress and that it be passed down in the family as a perpetual reminder.

In years to come these paltry little American cancelled stamps will loom up big as memorials of the time of need when the friendship of Christian Americans proved itself.

* * *

The American Bible Society has issued a little booklet, "Bibles and Bonds," setting forth the value of the Annuity Bonds of the Society as a safe investment, providing an income at a rate according to the age of the person when the contract is made, and also helping on the best enterprise in the world—that of giving the nations the Scripture in their own tongue. Send for the booklet to the American Bible Society, Bible House, Astor Place, New York City.

* * *

A young lady in Greenfield, Mass., not a member of any church, who has a radio, thought one Sunday recently she would listen to a sermon from a Springfield church. When she had got the last word, she said, "Well, if I could hear as good a sermon as that every Sunday, I would go to church." The next breath she heard the radio say, "Preached by Rev. Walter F. Greenman of Greenfield."—*Christian Register*.

* * *

The Constitution of the United States

In an address some time ago, at the Yale Alumni Luncheon, Chief Justice Taft discussed "The Need for Observance of the Law." He said quite frankly, that he had opposed the Eighteenth Amendment both for personal and political reasons. But he also stated that, when once this amendment became

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a law, he considered it only the part of a patriot and a sportsman to uphold it. Said he, "I am appealing to a Yale audience because I believe it is inspired by as high motives as any audience in this country, to give a solemn consideration to the responsibility of every intelligent man, however much he resents the taking away of that which he may regard as necessary to his comfort or to his sense of hospitality. I am appealing to such a man to change his attitude toward the enforcement of that law because he cannot afford to have his opposition to prohibition greatly impair the influence of the Constitution and the laws of the country, or wreck the future of the society whose basis must rest upon them."

Significant as his words were, still more significant was the way in which his words were received. The tremendous and sustained applause showed the serious-minded attitude of the present-day graduate.

Quite recently the editor of the Yale Daily News said, "The undergraduate of today has a different attitude toward the whole situation. Instead of laughing at the law, he is beginning to believe that it should be taken seriously, that a law is, after all, a law and should be treated as such, regardless of whether he thinks it is good or bad. The undergraduate body of today, I am convinced, will become as a whole the law-respecting graduate body of tomorrow."

* * *

A pastor, in conversation with a Mission Board secretary, told how his members frequently consulted him about making their wills, seeking advice regarding bequests which they might make to various agencies of the Church. This pastor showed keen intelligence regarding the work of the various Boards. He had taken the time and trouble to inform himself about the technical details which are necessary in order to advise people in such matters. He knew the exact legal title of the various agen-

cies through which the work of his denomination is carried on. He could supply the exact legal titles and other information necessary when wills are to be written. Through his knowledge many legal tangles have been avoided and thousands of dollars turned into the treasuries.—*Geo. H. Trull.*

* * *

Prosperity of "Gus" Busch

Some years ago, Mr. "Gus" Busch, the St. Louis brewery magnate, had in course of erection, the Adolphus Hotel in Dallas, a very ambitious hostelry. When half completed, Mr. Busch announced from the housetops that if prohibition carried, he would not be able to complete the hotel, but that he would leave it as a sort of a scarecrow reminder of the horrible effects of prohibition.

The people adopted prohibition. Mr. Busch completed the hotel and, since that time, the hotel business has proved so prosperous that he has already erected two annexes to the establishment and has just taken out a permit to erect the third. The hotel is now more than twice the size that it was when completed!

Then again, Mr. Busch erected a huge office building in Dallas about the time that prohibition was adopted. He has recently sold that property, it is reported, at one million dollars profit, under prohibition prosperity.

On June 23, five members of the Busch family sailed for Europe, and they sailed on the George Washington, a dry ship!

What is this world coming to, anyhow?—*American Issue.*

* * *

Religion bears the same relation to success that sunshine bears to plants. If statistics have taught me any one thing, it is that the biggest thing in man is not body, mind or muscle; but soul. Wages, prices and conditions can be adjusted; but attitudes, motives and relationships can only be converted.—*Roger Babson.*

* * *

Peace

People working for peace must seek out the root causes of war and work toward their elimination. At present, our peace workers are like the people of the middle ages who attempted to exorcise the plague by religious rites, processions, prayers, etc., instead of killing rats, as is our modern method. Our peace parades, sermons and attempts to indoctrinate our people with prejudice against war and with a stern purpose to avoid it, are quite in line with mediaeval methods against causes of human distress.

The unadulterated doctrines or teachings of Christ form the foundation for peace, or for anything else worth while in life, but to put over the understanding and the application of these doctrines is difficult and complex.

If we could but direct the energy of the people who are working for peace along right lines, we wouldn't produce the Millennium, but we would improve conditions greatly.—*Calif. Christian Advocate.*

* * *

In conversation with a professor at Nebraska University, I remarked that if I had no reason for being a Christian the study of science would have compelled me to become one. Then I added that my belief in Christianity made necessary for me a belief in the essential basis of modern science and in certain of its more important theories. Himself a sincere Christian, as well as a scientist of high

reputation, Dr. F. D. Barker answered, "That is true. But oh! if Christian folks could only understand it!"

Since then I have repeated that statement in various ways, before those who know both science and Christianity in their own experience. Each time I anticipated causing some surprise, but each time the surprise was all my own. The reply invariably came, "We all know that Christian experience and scientific research fit together and corroborate each other; but we would like to know more about the various ways in which this fundamental relationship is made manifest. We want to understand more clearly how the records of God's work which you find in geology and astronomy and biology blend together with the records which we already have in our theology and our written Scriptures. We must know these things because our modern life depends upon the possibility of our adapting ourselves to a great harmonious interaction between the two."—*Selected.*

* * *

Oberammergau's Gratitude

In Philadelphia not long ago, representatives of the American Friends' Service Committee met members of the Oberammergau group of Passion Players visiting America.

Anton Lang, the Christus of the Passion Play since 1900, said in appreciation of America's help for starving children:

Truly you are carrying on the work of the Great Master. You came in our darkest hour and extended the hand of fellowship. You answered the prayer of a million little hearts. You brought bread and help, and even more—you brought hope.

If we cannot keep our workshops busy, our people must leave our little village and go to the larger cities for work; and then will come an end to Oberammergau and an end to our Sacred Drama. May God save us from such an end!

We believe he will answer our prayer, just as he has answered the prayer of our little ones. God touched your hearts and you responded. You have 5,000 feeding-stations in our country where homeless children are being fed. For this assistance to our little ones, again and again I thank you!

* * *

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ment? Is there a hell? Who goes there? What do we know about heaven? Can we talk with the dead? What about Spiritualism? Is there an open path out of the present confusion? Have we a message—intelligent, hopeful, certain? The themes are:

LIFE: What is it? Animal? Whither?

Scriptures: Gen. 1:27, 28; 2:7; James 4:4.

DEATH: The first death; second death; how face death?

Scriptures: Gen. 2:17; Heb. 9:27; Rom. 5:12; Eph. 2:1.

IMMORTALITY: Does death end all? Conditional immortality. If immortal, what then?

Scriptures: Eccl. 12:7; Job 14:14ff; 2 Tim. 1:10.

JUDGMENT: At death. Its necessity. Its character.

Scriptures: Rom. 14:10-12; Acts 17:31; 2 Cor. 5:10; Rev. 20:12; Rom. 9:14-16.

HEAVEN AND HELL: Destiny. Existence. Character. Hope.

Scriptures: Matt. 10:28; Matt. 25:46; Luke 16:26; Rev. 21:8; John 14:2.

A GREAT CHURCH IN MOTION

Up in Detroit, Michigan, there is a great church that is a constant beehive of activities. The minister is Rev. John Wellington Hoag, and the church is the Woodward Avenue Baptist Church. Mr. Hoag has been pastor there for nine years and has received into membership 2,700 persons.

This church has a parish house with something going on all the time. "On a recent evening," writes W. E. Humphrey in *The Baptist*, "the following activities were going on simultaneously: Big Baraca and Philethea banquet; boys' council; girls' council; class in dramatics; girls' basket ball championship game; orchestra rehearsal; band concert; denominational mass meeting, and a double wedding in the pastor's study."

An outstanding feature of this church is the remarkably large number of men connected

with it. The men attend church. In the morning sixty per cent of the congregation is men and in the evening seventy per cent. At the prayer meetings there are as many men as women, the largest Bible classes are for men, a majority of the new members are men, and visitors say that they never saw so many men at church. Frequently a special baptismal service is held for men. At the last service nineteen young men between the ages of twenty-two and twenty-seven were baptized. A religious parade has been used to awaken men to the claims of the church. Led by a band, six hundred sturdy, virile Christian young men paraded through the great hotel and apartment house district, stopping to extend invitations to visitors and new-comers to visit the "biggest Bible class for men in the city." The church, located on a busy thoroughfare, offers opportunity for intensive and personal invitations. Workers report that four out of five young men approached at random on the streets or in the restaurants will accept an invitation to visit the men's Bible class. Automobiles, adorned with signs inviting any one who wishes to visit the class and ride to the church, are used. "The Church is calling for daring leadership. Unknown seas must be sailed by spiritual Columbuses. We never get telescopic returns by microscopic investments. The Pentecost of the present church must far outrival the Pentecost that is past." Such sentences from a recent address by Doctor Hoag reveal the spirit with which he tackles the religious situation of the Motor City.

Much attention is paid to hospitality. Strangers are heartily welcomed. The pastor's axioms are, "Shake them in and shake them out to bring them back." "Who doesn't need a little friendly fellowship, especially in

Detroit?" Our motto is, "You are a stranger in our church but once."

All ministers know that all such machinery is not religion, but people who have the opportunity to express their religion in this manner grow thereby and keep wholesome and happy as well as useful. The pastor of this church says,

"Remember, spirit counts more than plans. We have gymnasium and showers, library and parlors, banquet halls and stage, kitchens and movies, assembly halls and kindergarten—well about everything. We are equipped with nine pianos and at times all are in use, but all these things are only the shell. Church success is marked more by heart than by parish houses. My church believes in letting love have her perfect work."



The Psalms. One of the volumes in "The Numerical Bible," Loizeaux Brothers, Bible Truth Depot, N. Y. This volume of 486 pages of exposition with 60 pages of "Appendices" is very nicely printed. The preface states that the problem before the author is to find an interpretation which will accommodate itself to the numerical conception of Scripture. According to the writer of the book there is a numerical symbolism in Scripture to which every book, every division, every Psalm, every verse must be conformed. Appendix 1 is entitled, "The Witness of Arithmetic to Christ," the second is a study of the "Numerical Symbolism of Scripture."

Old Testament Criticism, Edward M. Gray, Harper and Brother, N. Y., \$2.50. This is an interesting and informing history of the rise and progress of Old Testament criticism. The book is furnished with a "Chronological Summary," and a valuable "Bibliography." Appendices and a good index make its contents available.

The Literature of the Old Testament, Julius A. Bewer, Columbia University Press, N. Y., \$5.00. This is a scholarly and a rather remarkable volume dealing with the historical development of the literature of the Old Testament. There are 452 pages including a "Selected Bibliography," etc. The book is beautifully printed and is one of the series in "Records of Civilization, Sources and Studies," edited by James T. Shotwell.

A Century of Anglican Theology, Clement C. J. Webb, D. Appleton & Co., N. Y., \$1.25. This volume contains 3 chapters dealing with the subject of the title, "Morality and Religion," and "Theology as the Science of Religious Experience." The author is Professor of the Philosophy of the Christian Religion in the University of Oxford.

How to Study the Bible, S. Ridout, Loizeaux Brothers, Bible Truth Depot, N. Y., \$1.00. This is a sort of Hand Book or guide to Bible Study. Such subjects as "Memorizing Scripture," "Analysis," "Topical Study," "Biographical Study," etc.

Prophecy and the Prophets, Barnard C. Taylor, The Judson Press, Philadelphia. This little volume

undertakes to present the characteristic features of prophecy. The political, social and religious backgrounds have been presented so that the reader may get a clearer insight into the meaning of the prophet's message. A good text book for class use.

The Pocket University, Volume 23, "The Guide to Reading." Edited by Dr. Lyman Abbott and others, Nelson Doubleday, Inc. by Doubleday, Page & Co., Garden City, N. Y. This is a pocket volume of essays on "The Purpose of Reading," "Getting the Best Out of Books," "Guide to Daily Reading," "Author's Index," "General Index of Titles." We sent 25 cents to the publishers for our copy. The company hopes, of course, to sell the complete set of books and it is a collection of writings useful to the minister and his family.

NON-RESIDENT MEMBERS

Rev. H. L. Streich writes thus about Non-Resident Members in the *Evangelical Herald*:

Non-resident members are such who hold membership in a distant church. Like aliens they live in a "foreign" land. Though they have moved far from their home church, they have not joined themselves to a nearby church. Yet Evangelical churches may be all around them. Non-resident members mean nothing either to the home church nor to any other, though they may still pay in one and pray in another. For membership means active participation in the work of the church. And they cannot be active in a church miles away, and they are not in any near by. The excuse of non-resident members when approached to join the nearby church is: "O, we are members of the old home church," or "We expect to return again and do not want to change," or "We cannot get used to another church," and so forth. There may be sentiment in this, but no sense.

They can get used to a new home, a new butcher, new movie and a new lodge, but not to a new church. And they would quickly get used to a new church if they would only join. Why not transfer their membership as long as they are away? They have done so with their home, why not with their church? If they return, the membership can be transferred back. The excuse of paying to the home church we fear has nothing in it. Real Christians and regular church members will neither want to be "aliens" nor "church tramps." They will work, pay and pray where they are. Church membership to them means active participation in church work. They want a church where they live and labor.

I think it is the duty of every man to go to church. Frequently I have to listen to sermons that bore me. But the church has contributed so enormously to civilization, its service to society is so great, that irrespective of all other considerations I feel I ought to support it and to attend whenever I can.—Theodore Roosevelt.

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You can do every bit as well as he did. If that isn't enough, then let me tell you about E. A. Sweet, of Michigan. He was an electrical engineer and didn't know anything about selling. In his first month's spare time he earned \$243. Inside of six months he was making between \$600 and \$1,200 a month.

W. J. McCrary is another man I want to tell you about. His regular job paid him \$2 a day, but this wonderful new work has enabled him to make \$16,800 in the last three years.

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the rest. We deliver. We collect and you get your money the same day you take the order.

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J. R. HEAD

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The Pastor as a Confessor

REV. JOHN R. SCOTFORD, Cleveland, Ohio

In Protestant ears the word "confessor" has a spooky sound. Believing as we do in the universal priesthood of all believers and having a sturdy tradition of personal self-reliance behind us, we do not take kindly to the notion of confession. And yet if we look out on life with honest eyes we must realize that most people need to confess something to somebody. Much of the nervousness and fretfulness of the life about us is due to the bad conscience which multitudes of people suffer from. City life aggravates the situation. Because of its impersonal nature many things which would be known in a smaller community or under simpler conditions are successfully hid. External punishments are avoided, but the penalty of a bad conscience cannot be escaped. Also, under the hectic strain of city life many small matters attain to an undue importance and become a true burden upon conscience.

An uneasy conscience has many strange ways of manifesting itself. Much of the mad pursuit of both money and pleasure is simply an endeavor to get away from one's inner self. In former times men tried to cure the ills of the soul with the patent medicine bottle; now they pursue strange gods of psychology and mental healing. But there is one absolute prerequisite to the cure of the distraught mind—and that is free and full confession. Oftentimes that of itself will ease the strain and effect the cure. In any case it is the foundation upon which the cure must be built.

But to whom shall the people confess? In the Roman church they go to the priest. Although the Catholic confessional suffers from certain serious limitations no one can question that it brings peace and comfort to many troubled souls. The real secret of the success and power of the Christian Science practitioner lies in this direction. The teacher of "psychology" and the faith healer hear a great many confessions. Many people in the orthodox churches make a confidante out of their lawyer or doctor.

The pastor is potentially the best equipped man for hearing the confessions of the people. His motives are less mercenary than anyone else to whom the people might go. He has culture and a broad contact with life. He has been described as an accredited friend to the community. Ultimately, practically all of the mental troubles which people have run back into their religion. People need to have their troubles and perplexities placed over against the experience of the race and the belief of the church. They also need to have their problems and their needs voiced in prayer. The pastor is the best equipped man in the community to render such service to them.

On the part of the pastor this is a highly rewarding activity. As a man faces the personal problems of his people he is brought in contact with all the great realities of life. His theories are corrected by the facts and his theology is shaped on the anvil of human life. A man who knows the inner life of his people will not preach over their heads, nor will his prayers be composed of thread-bare petitions. He will have plenty to preach about and his prayers will be freighted with rich meanings. He will have power with his people. His words will have weight in their lives. They will cease to criticize him about minor matters. Their loyalty will add to his power. The experience of helping people in the deepest exigencies of their lives will hold a minister to his task. The man who has tasted the joy of such service will not be easily led off into business or some secretaryship. Resolutely he will stay in the pastorate.

But how is the pastor to gain the confidence of his people? How is he to lead them to confess their difficulties, troubles, and sins to him? It is very easy to scare people away. Troubled folk are timid folk. One young minister told his people that they should come and confess to him. The thing became a huge joke in the parish—and it is safe to assume that no one ever went to him with any very important matter. Probably more people are scared away from the minister by the impression which some men sedulously cultivate that they are terribly busy. The people who have the best right to claim the minister's time are the most diffident about asking it, while those who have no real right to it appropriate it without conscience. But if a man is to be available to the people who need him he must put up with quite a few bores into the bargain.

The first requirement for the man who would serve as a confessor to his people is a certain temper of mind and heart. The people must feel "free" with him. They must regard him not as an ecclesiastical policeman but as a friend. Just what creates this air of confidence is difficult to say, but some things may be suggested.

The minister must be free from all dogmatism and censoriousness. He must be absolutely open-minded so far as that is humanly possible. People do not want to feel that they are being judged according to any book of rules or any dogmatic principles, but rather in accordance with their own individual situation and needs. The man who scolds people either individually or collectively need expect no confidences. The man who has a great many ready-made prejudices and little patented precepts will not be sought out. Rather do the people seek for some one who will con-

sider them and their troubles absolutely on their own merits.

The pastor who would be successful in such work must possess a broad outlook on life. He must know men. A wide acquaintance with truly good literature will be surprisingly helpful, for he will continually find the situations which the greatest writers have dealt with recurring in his own pastoral experience. He must be able to fathom the heart of the man who has strayed from the paths of rectitude. He must be able to feel in some way the whole vast gamut of human motives. Every experience which gives him insight into life will prove valuable. Breadth of human feeling is a goal which he must continually seek.

He must possess depth of feeling. That does not mean that he should gush. The man who is always exhibiting his feelings, who pretends to be everybody's very best friend, is rarely confided in. Neither is the man who is all intellect. But the confessor must feel all the deeper motives of life intensely, and he must know how to express his emotions at the proper time. People seem to have an intuitive power to detect what sort of a heart a man has inside of him. They go to him who can supply a depth of real sympathy.

We might summarize the temper of mind which the confessor must have by saying that he should, so far as it is humanly possible, be like Jesus. The Master understood men, what was in them—and so must we. He hated sin, but loved sinners—and so must we. He made it his first business to minister to the needs of others—and so must we. Helping individuals in their personal problems is probably the most Christlike thing which we are called to do.

Given something of the disposition outlined above, and people will find their way to a man in some numbers. Instinctively they know where help may be found. But by a wise use of his opportunities and a skillful handling of the cases which come to him a man can greatly increase his usefulness in this respect. What are some of the practical aspects of such work?

When people come to you with some trouble go absolutely to the bottom of the matter. Many ministers are timid at this point. They gloss over matters or allow themselves to be hoodwinked in certain particulars. But the virtue of the service which a pastor can render depends on the thorough-going nature of his work. No matter how deep he must go and how much muck he may turn up, he should get to the bottom of matters. He should examine and cross-examine and ask questions until the entire matter is clear in his own mind. And then he should tell the person or persons involved precisely what he thinks of them in language that they can plainly understand. Curiously, this will not be resented. When

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people are in trouble the more thorough the unburdening the better they feel. They also seem to get a deal of satisfaction out of being told their right names. The writer once had a man come five hundred miles to be told precisely how big a fool he was—and he went home happy. Provided only it be done in the spirit of love and amply justified by the facts the bigger names you call people the better they seem to like you.

A second principle is to hear both sides of the matter. Rare is the person who is in distress all by himself. There are usually two parties, and they are commonly of the opposite genders. When one has come with a story, frequently the other will arrive spontaneously with his or hers. If this does not happen, an invitation to come and talk things over is in order. Usually this is accepted with alacrity. It is not wise to tell the second party all that one knows to begin with, but if they are slow in opening up there is no harm in priming the pump a bit. The writer has never known such a summons to such a conference to be resented. Of course the two stories will not agree. There would be collusion if they did. Then the task of the confessor is to see both points of view, discover the salient facts in the situation, and look for the way out. After having heard both sides separately, it is well to hear them together. The two principals frequently are not on very good terms. The beginnings of such a conference may be a bit exciting, but if the minister will keep smiling and use his wits and draw upon an unlimited supply of patience things will work out somehow before he is done. The writer has yet to find a difficulty which could not be adjusted in some way when the people involved were willing to sit down and talk the matter over with him.

But to bring about a reconciliation requires a certain definite spiritual service on the part of the mediator. He must truly see both sides of the situation—and the two sides are always there. Further, he must find something likable in both parties involved. He must see beauty in lives that are outwardly drab, and attractiveness in characters which have been badly marred by sin. Obviously it is easier to do this with young people than with older folk, but it is something which must be done. Then the whole matter must be raised to a higher plane than that upon which it has

previously been. Personalities must yield to principles. Each must consider the need of the other. It is well that the conference close with a word of prayer.

Such a ministry is costly. It makes heavy drafts upon a man's time. Hours and even days will be spent in the patient endeavor to straighten out difficulties. Strength also is consumed. Repeatedly has the writer had two people go away from a conference in exuberant spirits because they had found peace with their own consciences and with one another while he went home utterly fagged. It also places burdens upon a man's heart. People and problems may haunt one day and night. However, the more of this sort of thing one does the lighter the burden sits. Different cases off-set one another. It is actually easier to handle several matters at once than only one.

But such work is also tremendously rewarding. Sometimes one gets a deal of appreciation, but frequently one does not. In the end that does not greatly matter. There are two surpassing joys in life and both are won through this work of mediation. One is to really get close to life, to know the throbbing heart of humanity, to feel and know the whole range of experiences and emotions. Such is the experience of the confessor. He knows the suffering of sin, but he also knows the joy of the escape. He may shed tears, but he also knows the thrill of many a courtship, and the joy of many a marriage. He gets a deal out of life. The second joy is that of fellowship with God. Ministering to human souls lights up the pages of the Bible with a new meaning. It gives an understanding of the mind and ministry of Jesus. The work of reconciliation illuminates the doctrine of reconciliation which we preach. It gives to man an understanding of the heart of God.

A HANDFUL OF BUSINESS PAPERS

Some attractive printing from Rev. I. W. Gernert, Pastor First Lutheran Church, Nashville, Tenn., shows how one pastor conducts his business. The first piece of printing is a beautiful engraved certificate of membership transfer.

Another document is a blank used in "The Every Member Visitation." This goes into considerable detail. We have had numerous inquiries about such blanks so we indicate the items included in this one.

Date of Call.	Name of Visitor.
Did you receive a letter with information about a New Church Record from our Church Council?	Do you understand this New Church Record?
Do you think you will like it?	Your full name when single.
Your married name.	Town.
Where born.	Place.
name.	Mother's maiden name.
baptized.	Pastor.
	Sponsors.
	When

confirmed.

church.

church.

Married to

The name.

Pastor.

Pastor.

When married.

Where from.

When born.

When joining

Mode of joining

Pastor.

Children.

Place of birth.

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The number of your account on the Church Book will be No. —.

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Many do not know the history of the Lutheran Church in America. Mr. Gernert sends a folder called "The Lutheran Church in America." Very likely a two cent stamp would secure a copy.

BOOKS AS AN INVESTMENT IN CHURCH WORK

Harold B. Hunting in "The American Missionary"

We have all been talking for years about the importance of "workers' libraries" in Church Schools. Shall we not put the library down as one of the goals in our program for every church, even the smallest and weakest?

In the Church School library there is need, not merely for books on pedagogy, psychology, and Bible history, but also for interesting, character-building books for boys and girls. This is true even in cities where there are public libraries. These latter need the cooperation of every agency in the field if the right kind of books are to be gotten into the hands of the young folks who need them most.

Frank Cheley, in his book, "The Job of Being a Dad," says that in a summer camp for boys "every one of the nearly one hundred boys had been urged to bring a 'good book' to camp, for the use of the camp on rainy days. Virtually every boy responded, but out of the one hundred volumes thus secured, less than ten were first-class. The balance was 'junk,' the cheapest of boy fiction; the old dime novel in disguise, bound with board covers and graced by a so-called colorplate or two.

"Parents ignorantly buy such books by the score for their boys every year—books that are a travesty on science and real life."

Again, there is a field for our church library almost untouched in what the "Christian Century" calls the "tragedy of the illiterate lay-

man." This journal points out that one of the chief reasons why some of our progressive ministers are finding the going so heavy is that so few of our laymen are readers. If more of them had read Fosdick's "Meaning of Prayer" and "Meaning of Service," if more of them had read Ellwood's "Reconstruction of Religion," or Sherwood Eddy's "Facing the Crisis," or Nash's "The Golden Rule in Business," there would be less ignorant opposition to the preaching of Christian ideals in industry and international relations. Let us get these books more widely into our people's hands.

The Church School ought to tell its boys and girls about real books, such as "Grit-a-Plenty," by Norman Duncan; "The Boy's Life of Roosevelt," by Hagedorn, and "Men of Iron," by Howard Pyle.

Of course, the task is hardly even begun when the expressman leaves a box of books in the church entry. Somebody must make it his mission to care for them, to advertise them, to get them talked about, commented on, and argued over.

In an English paper we find the following epitaph, by Samuel Wesley, reprinted for the delectation of its readers. We reprint it ourselves—for the perusal of ours:

Minding no business but his own,
For party never loud to strive;
His flock not only mourn him gone,
But even loved him when alive.

A conscience clean his forehead cheered,
Unsoured by poverty was he;
And always praised, though not preferred,
By every prelate in the see.

Its title is "The Epitaph of a Country Parson," but it applies to many other saints—clerical and lay, too.—*The Churchman.*

If the Church does not miss you when you remain away from the service, it is a far worse commentary upon you than upon the church. The fact that you were not missed is more likely due not to the other's lack of appreciation, but rather to your lack of faithfulness.—*Lookout.*

The Failure

Have you ever heard of the Church of Yawn,
On the banks of the River Slow,
Where lazy the life and listless the air,
Where blossom the Waitwhile flowers fair,
And the soft Goeasies grow?

It lies in the valley of Whatstheuse,
In the province of Letherslide,
That tired feeling is native there;
It's the home of the listless Idontcare,
Where the Putitoffs abide.

This church is as old as the human race,
And it grows with the flight of years,
It is wrapped in the fog of idlers' dreams,
Its records are filled with discarded schemes,
And sprinkled with useless tears.

—Selected.

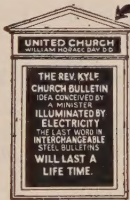
THE WASHINGTON ELM

The far-famed "Washington elm" at Cambridge, Massachusetts, recently crashed to the earth. It was beneath this tree that George Washington stood on June 3, 1775, when he assumed command of the infant American army, the army that he led to victory, and by which the colonies won their independence. This tree has been one of New England's great historic sights.

Zion's Herald tells this story about the "Washington elm" at Cambridge: "A Cambridge man had a young son whose precocious knowledge of history was a source of great pride to the fond parent. One day when visitors were present the father said, 'What can you tell these gentlemen about your own town, Cambridge, my boy?' 'I know all about the Washington elm,' said Johnny confidently. 'Well, tell us what you know about it.' Johnny thought a moment and then said convincingly: 'There was a big battle in Cambridge one time, and they were all fighting pretty hard under the big elm that's got the railing around it, and—while they were fighting the hardest, why, General Washington hid behind the tree, that's why they call it the Washington elm!'"

BETTER

Rev. C. D. Creasman, Knoxville, Tenn., writes: "*The Expositor* gets better and better. There is nothing like it for helpfulness. I greatly enjoy and am helped by its practical suggestions."



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